

REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 3rd January 1914.

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PART I OF WEEKLY REPORT.

List of Vernacular Newspapers and Periodicals.

[Corrected up to the 1st December 1918.]

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Assamese.</i>					
1	"Bunhi" (P) ...	Calcutta ...	Monthly	Lakshmi Nath Bis Borua, Hindu, Brahmin; age about 45 years.	700
2	"Kabita-Lata" (P) ...	Do. ...	Quarterly	Nilkantha Barua, Brahmin	400
<i>Bengali.</i>					
3	"Atithasik Chitra" (P) ...	Calcutta ...	Monthly	Nikil Nath Ray, Hindu, Brahmin; age 48 years.	600 to 800
4	"Alaukik Rahasya" (P) ...	Do. ...	Do.	Kshirod Prasad Vidyabinode	700
5	"Alochana" (P) ...	Howrah ...	Do.	Jogendra Nath Chatterji, Hindu, Brahmin; age 47 years.	500
6	"Ananda Sangit Patrika" (P) ...	Calcutta ...	Do.	A. Chaudhuri Pratibha Devi, Hindu, Brahmin; age 46 years.	...
7	"Archana" (P) ...	Do. ...	Do.	Keshab Chandra Gupta	800
8	"Arghya" (P) ...	Do. ...	Do.	Amulya Charan Sen, Hindu, Tambuli; age 36 years.	700
9	"Aryya Gourab" (P) ...	Kishoreganj	Do.	Bhairab Chandra Chaudhuri, Hindu, Brahmin; age 48 years.	1,000
10	"Aryya Kayastha Patrika" (P) ...	Calcutta ...	Do.	Kali Prasanna Sarkar, Hindu, Kayastha; age 72 years.	500
11	"Aryya Kayastha Pratibha" (P) ...	Do. ...	Do.	Ditto ditto ditto	500
12	"Aryyabartta" (P) ...	Do. ...	Do.	Hemendra Prasad Ghosh	1,000
13	"Atithi" (P) ...	Do. ...	Do.	Bhabataran Das; age 23 years	200
14	"Avasar" (P) ...	Do. ...	Do.	Surendra Chandra Dutta, Hindu, Tanti; age 22 years.	1,600
15	"Ayurveda Bikas" (P) ...	Dacca ...	Do.	Sudhansu Bhushan Sen	...
16	"Ayurveda Hitaishini" (P) ...	Do. ...	Do.	Nalini Kanta Das Gupta	500
17	"Ayurveda Patrika" (P) ...	Calcutta ...	Do.	Kaviraj Dinanath Kaviratna Sastri	...
18	"Ayurveda Prachar" (P) ...	Nadia ...	Do.	Kaviraj J. K. Ray, Hindu, Brahmin; age 37 years.	5,000
19	"Baisya Barujibi Patrika" (P) ...	Jessore ...	Do.	Prasanna Gopal Roy, Hindu, Barui; age 58 years.	500
20	"Baishnava Samaj" (P) ...	Calcutta ...	Bi-monthly	Surendra Mohan Adhikary	500
21	"Baisya Patrika" (P) ...	Jessore ...	Monthly	Prasanna Gopal Roy	...
22	"Balak" (P) ...	Calcutta ...	Do.	J. M. B. Duncan	9,800
23	"Balyasram" (P) ...	Do. ...	Do.	Taraprasanna Ghosh Bidyabenode, Hindu; age about 36 years.	200
24	"Bamabodhini Patrika" (P) ...	Do. ...	Do.	Sukumar Dutt	700
25	"Bandana" (P) ...	Baridyabati	Do.	...	...
26	"Bangabandhu" (P) ...	Dacca ...	Do.	Ishan Chandra Sen, Brahmo; age 55 years.	150
27	"Bangadarsan" (P) ...	Calcutta ...	Do.	Sailesh Chandra Masumdar, Hindu, Brahmin; age 42 years.	900
28	"Bangaratna" (N) ...	Krishnagar	Weekly	Kanai Lal Das, Hindu, Karmakar; age 28 years.	1,500
29	"Bangavasi" (N) ...	Calcutta...	Do.	Behary Lal Sarkar, Hindu, Kayastha; age 56 years.	15,000
30	"Bangiya Baisya Suhrid" (P) ...	Murshidabad	Monthly	Pravas Chandra Dutt Gupta, Hindu, Tamuli; age 35 years.	480
31	"Bankura Darpan" (N) ...	Bankura	Weekly	Rama Nath Mukherji; age 52 years...	453
32	"Bani" (P) ...	Calcutta ...	Monthly	Amulya Charan Ghosh; age 35 years	800
33	"Barisal Hitaishi" (N) ...	Barisal ...	Weekly	Durga Mohan Sen, Hindu, Saidya; age 35 years.	625
34	"Basumati" (N) ...	Calcutta ...	Do.	Sasi Bhushan Mukherji and Haripada Adhikary; age 41 years.	19,000
35	"Bhakti" (P) ...	Howrah ...	Monthly	Dines Chandra Bhattacharya, Hindu, Brahmin; age 28 years	550
36	"Bharati" (P) ...	Calcutta ...	Do.	Srimati Swarna Kumari Devi	12,000
37	"Bharat Chitra" (N) ...	Do. ...	Weekly	Pran Krishna Pyne	800
38	"Bharat Mahila" (P) ...	Dacca ...	Monthly	Srimati Saraju Bala Dutt, Brahmo; age 31 years.	450
39	"Bhisak Darpan" (P) ...	Calcutta ...	Do.	Bai Saheb Giris Chandra Bagehi	250
40	"Bharatbarsha" (P) ...	Do. ...	Do.	Amulya Charan Vidyabhushan and Jaladhar Sen.	1,000
41	"Bijnan" (P) ...	Do. ...	Do.	Dr. Amrita Lal Sarkar	300
42	"Birbhum Varta" (N) ...	Suri ...	Weekly	Devendra Nath Chakravarty, Hindu, Brahmin; age 39 years.	950
43	"Birbhum Hitaishi" (N) ...	Bolpur ...	Do.	Divakara Banerji, Hindu, Brahmin; age 43 years.	325
44	"Birbhum" (P) ...	Calcutta ..	Monthly	Kulada Prasad Mullick, Hindu, Brahmin; age 32 years.	1,500
45	"Birbhum Vasi" (N) ...	Rampur Hat	Weekly	Nilratan Mukherji, Hindu, Brahmin; age 45 years.	600

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
46	"Brahman" (P) ...	Bagerhat ...	Monthly	Nitya Gopal Chakravarty, Hindu, Brahmin; age 46 years	150
47	"Brahman Samaj" (P) ...	Calcutta ...	Do.	Pandit Basanta Kumar Tarkanidhi ...	1,000
48	"Brahma Vadi" (P) ...	Barisal ...	Do.	Monomohan Chakravarty, Brahmo; age 52 years.	625
49	"Brahma Vidya" (P) ...	Calcutta ...	Do.	Rai Purna Dev Narayan Singh Bahadur and Hirendra Nath Dutta.	800
50	"Bratya" (P) ...	Jayanagar	Do.	Raicharan Sadder, Hindu, Bratya Kshatriya, Poda; age 36 years.	About 500
51	"Burdwan Sanjivani" (N) ...	Burdwan ...	Weekly	Prabodhananda Sarkar, Hindu, Kayastha; age 31 years.	1,000
52	"Byabasa O Baniyya" (P) ...	Calcutta ...	Monthly	Sachindra Prosad Basu ...	.....
53	"Byabasayi" (P) ...	Do. ...	Do.	Haripada Banerji ...	.....
54	"Chabbis Pargana Vartavaha" (N) ...	Bhawanipur	Weekly	Hem Chandra Nag, Kayastha; age 30 years.	500 to 700
55	"Charu Mihir" (N) ...	Mymensingh	Do.	Vaikantha Nath Sen, Hindu, Kayastha; age 42 years.	800
56	"Chhatra Sakha" (P) ...	Dacca ...	Monthly	.....	500
57	"Chhatra Suhrid" (P) ...	Do. ...	Do.	.....	400
58	"Chikitsa Prakas" (P) ...	Nadia ...	Do.	Dr. Dharendra Nath Haldar, Hindu, Brahmin.	1,000
59	"Chikitsa Sammilani" (P) ...	Calcutta ...	Do.	Kaviraj Paresch Nath Sarma, Hindu, Brahmin, and Kaviraj Girija Bhusan Ray, Vaidya.	500
60	"Chikitsa Tatva Vijnan" (P) ...	Do. ...	Do.	Binode Lal Das Gupta, Vaidya; age 38 years.	300
61	"Chinsurah Vartavaha" (N) ...	Chinsura ...	Weekly	Dina Nath Mukherji ...	1,000
62	"Dainik Chandrika" (N) ...	Calcutta ...	Daily, except on Thursdays.	Haridas Dutta, Hindu, Kayastha; age 42 years.	2,000
63	"Dacca Prakas" (N) ...	Dacca ...	Weekly	Mukunda Vitari Chakravarty, Hindu, Brahmin; age 41 years.	600
64	"Darsak" (N) ...	Calcutta ...	Do.	.....	.....
65	"Devalya" (P) ...	Do. ...	Monthly	Girija Sankar Rai Chowdhuri, M.A. ...	800
66	"Dharma-o-Karma" (P) ...	Do. ...	Quarterly	Sarat Chandra Chowdhuri, Hindu, Brahmin.	1,000 to 1,200
67	"Dharma Tatva" (P) ...	Do. ...	Fortnightly	Vaikuntha Nath Ghosh, Brahmo ...	300
68	"Dharma Pracharak" (P) ...	Do. ...	Monthly	Nrisingha Ram Mukherji, Hindu, Brahmin; age 50 years.	2,000
69	"Diamond Harbour Hitaishi" (N) ...	Diamond Harbour	Weekly	.....	.....
70	"Dhruba" (P) ...	Do. ...	Monthly	Birendra Nath Ghosh, Hindu, Kayastha; age 36 years.	800
71	"Education Gazette" (N) ...	Chinsurah	Weekly	Mukundadeo Mukherji, M.A., B.L., Brahmin; age 56 years.	1,500
72	"Faridpur Hitaishini" (N) ...	Faridpur	Fortnightly	Raj Mohan Majumdar, Hindu, Vaidya; age about 76 years.	300
73	"Galpa Lahari" (P) ...	Calcutta	Monthly	Jnanendra Nath Basu, Hindu, Kayastha; age 35 years.	600
74	"Gandha-Vanik-Hitaishi" (P) ...	Do. ...	Do.	Ashutosh Kundu, Hindu, Mudi by caste; age 28 years.	1,000
75	"Gand-duta" (N) ...	Malda ...	Weekly	Krishna Chandra Agarwallah ...	400
76	"Grihastha" (P) ...	Calcutta ...	Monthly	Sarat Chandra Dev ...	500
77	"Habul-Matin" (N) ...	Do. ...	Daily	Saiyid Jelaluddin, Muhammadan; age 61 years.	500
78	"Hakim" (P) ...	Do. ...	Monthly	Masihar Rahman, Muhammadan; age 30 years.	500
79	"Haridas or Sri Chauranga Sevaka" (P) ...	Murshidabad	Do.	Lalit Mohan Banerji, Hindu, Brahmin; age 55 years.	280
80	"Hindusthana" (N) ...	Calcutta ...	Weekly	Haridas Datta, Hindu, Kayastha; age 42 years.	900
81	"Hindu Rajika" (N) ...	Rajshahi ...	Do.	Kachimuddin Sarkar, Muhammadan; age 40 years.	290
82	"Hindu Sakha" (P) ...	Hooghly ...	Monthly	Raj Kumar Kavyathirtha, Hindu, Brahmin.	500
83	"Hitavadi" (N) ...	Calcutta ...	Weekly	Manindranath Basu, Hindu, Kayastha; age 43 years, and 3 others.	28,000
84	"Hitvarta" (N) ...	Chittagong	Do.	Birendra Lal Das Gupta, Hindu, Vaidya.	600
85	"Homeopathy-Chikitsa Petra" (P) ...	Calcutta ...	Monthly	Dr. B. M. Dass, Christian; age 48 years.	450
86	"Homeopathi-Prachar" (P) ...	Do. ...	Do.	Prabodh Chandra Banerji, Hindu, Brahmin; age 40 years.	1,000
87	"Islam-Abha" (P) ...	Dacca ...	Do.	Sheik Abdul Majid ...	1,000
88	"Islam-Rabi" (N) ...	Mymensingh	Weekly	Maulvi Naziruddin Ahmad, Muslim; age about 33 years.	700
89	"Jagat-Jyoti" (P) ...	Calcutta ...	Monthly	Joanatan Kaviraj, Buddhist; age 56 years.	700
90	"Jagaran" (N) ...	Bagerhat ...	Weekly	Amarendra Nath Basu, Hindu, Kayastha.	About 300

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<i>Bengali—continued.</i>					
91	"Jahannabi" (P)	Calcutta	Monthly	Sudhakrishta Bagchi, Hindu, Brahmin; age 28 years.	1,400
92	"Janmabhumi" (P)	Do	Do.	Jatindranath Dutta, Hindu, Kayastha; age 30 years.	300
93	"Jasohar" (N)	Jessore	Weekly	Ananda Mohan Chaudhuri, Hindu, Kayastha.	600
94	"Jubak" (P)	Santipur	Monthly	Jnananda Pramanik, Brahmo; age 38 years.	500
95	"Jugi-Sammilani" (P)	Comilla	Do.	Radha Govinda Nath, Hindu, Jugi	1,500
96	"Jyoti" (N)	Chittagong	Weekly	Kali Shankar Chakravarty, Brahmin; age 46 years.	2,000
97	"Kahini" (P)	Calcutta	Monthly	Amulya Charan Sen, Tanti, age 36 years.	500
98	"Kajer Loke" (P)	Do.	Do.	Saroda Prasad Chatterji, Brahmin; age 46 years.	350
99	"Kalyani" (N)	Magura	Weekly	Bisweswar Mukherji, Brahmin; age 48 years.	500
100	"Kanika" (P)	Murshidabad	Monthly	Umesh Chandra Bhattacharya, Hindu, Brahmin; age 37 years.	125
101	"Karmakar Bandhu" (P)	Calcutta	Do.	Banamali Seth, Hindu, Swarnakar; age 42 years.	500
102	"Kasipur-Nibasi" (N)	Barisal	Weekly	Pratap Chandra Mukherji, Hindu, Brahmin; age 68 years.	500
103	"Kayastha Patrika" (P)	Calcutta	Monthly	Madhu Sudan Roy Bisharad, Hindu, Kayastha; age 65 years.	750
104	"Khulnavasi" (N)	Khulna	Weekly	Jatindra Nath Basu and others, Hindu, Kayastha; age 37 years.	500
105	"Kohinoor" (P)	Calcutta	Monthly	Muhammad Rusun Ali Choudhuri	700
106	"Krisbak" (P)	Do.	Do.	Nikunja Behari Dutt	1,000
107	"Krishi-Sampad" (P)	Dacca	Do.	Nishi Kanta Ghosh, Hindu, Kayastha; age 33 years.	600
108	"Kushadaha" (P)	Calcutta	Do.	Jagindra Nath Kundu, Hindu, Brahmo; age 35 years.	500
109	"Mahajan Bandhu" (P)	Do.	Do.	Raj Krishna Pal, Hindu, Tambuli; age 43 years.	400
110	"Mahila" (P)	Do.	Do.	Rev. Braja Gopal Neogi, Brahmo; age 58 years.	200
111	"Mahisya-Mohila" (P)	Do.	Do.	Narendra Nath Das, Hindu, Kaivarta	1,000
112	"Mahisya Samaj" (P)	Do.	Do.	Haripada Haldar, Hindu, Kaivarta; age 80 years.	200
113	"Mahisya-Surhid" (P)	Diamond Harbour	Do.	Kaliprasanna Chakravarty, Hindu, Brahmin.	350
114	"Malda Samachar" (N)	Malda	Weekly	Subodh Chandra Dutt and others, Hindu, Kayastha; age 38 years.	1,100
115	"Manasi" (P)	Calcutta	Monthly	Bagala Charan Ghosh, Hindu, Kayastha; age 41 years.	1,000
116	"Manbhum" (N)	Purulia	Weekly	Umesh Chandra Das Gupta, Hindu, Brahmin; age about 55 years.	About 500
117	"Mandarmala" (P)	Calcutta	Monthly	Devdas Karan, Hindu, Sadgope; age 45 years.	400
118	"Medini Bandhab" (N)	Midnapore	Weekly	Manmatha Nath Nag, Hindu, Kayastha; age 36 years.	600
119	"Midnapore Hitaishi" (N)	Ditto	Do.	Shaikh Abdur Rahim and Mozummul Haque.	200
120	"Moslem Hitaishi" (N)	Calcutta	Do.	Muhammad Akram Khan, Musalman; age 37 years; and Maulvi Akbar Khan.	6,300
121	"Muhammadi" (N)	Do.	Do.	Hem Chandra Sarkar, Brahmo; age 38 years.	About 1,400
122	"Mukul" (P)	Do.	Monthly	Banwari Lal Goswami, Hindu, Brahmin; age 48 years.	1,000
123	"Murshidabad Hitaishi" (N)	Saidabad	Weekly	Aditya Kumar Chowdhuri, Namastha; age 35 years.	200
124	"Namasudra Suhrid" (P)	Faridpur	Monthly	Ashtosh Das Gupta Mahallanabis, Hindu, Baidya; age 40 years.	600
125	"Nandini" (P)	Howrah	Do.	Amarendra Nath Dutta, Hindu, Kayastha; age 39 years.	150
126	"Natya Mandir" (P)	Calcutta	Do.	Narayan Chandra Sen, Subarnabanik; age 31 years.	500
127	"Natya Patrika" (P)	Do.	Do.	Harendra Kishore Roy, Hindu, Kayastha; age 23 years.	100
128	"Navya Banga" (N)	Chandpur	Weekly	Panchcowri Banerji and Birendra Chandra Ghosh.	500
129	"Nayak" (N)	Calcutta	Daily	Rev. Lal Gehari Saha, Christian; age 54 years.	2,800
130	"Nava Jivani" (P)	Do.	Monthly	Devi Prasanna Ray Chowdhuri, Hindu, Brahmin; age 60 years.	200 to 300
131	"Navya Bharat" (P)	Do.	Do.	Madu Sudan Jana, Brahmo; age 44 years.	1,000 to 1,500
132	"Nihar" (N)	Contai	Weekly		500

No.	Name of publication.	Where published.	Edition.	Name, cast and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
133	"Noakhali Sammilani" (N)	Noakhali Town	Weekly	Rajendra Lal Ghosh, Hindu, Kayastha; age 26 years.	290
134	"Pabna Hitaishi" (N)	Pabna	Do.	Basanta Kumar Vidyabinode hatta-charyya, Hindu, Brahmin; age 36 years.	650
135	"Pallichitra" (P)	Bagerhat	Monthly	Ashu Tosh Bore, Hindu, Kayastha; age 35 years.	About 500
136	"Palli Prasun" (P)	Joynagore, 24-Parganas distr. ct.	Do.	Keshab Chandra Bose, Hindu, Kayastha; age 32 years.	500
137	"Pallivasi" (N)	Kalna	Weekly	Sasi Bhushan Banerji, Hindu, Brahmin; age 48 years.	300
138	"Pallivarta" (N)	Bongong	Do.	Charu Chandra Roy, Hindu, Kayastha; age 42 years.	500
139	"Pantha" (P)	Calcutta	Monthly	Rajendra Lal Mukherji	800
140	"Patake" (P)	Do.	Do.	Hari Charan Das	500
141	"Paricharak" (N)	Do.	Bi-weekly	Kailas Chandra Sarkar; age 38 years	400
142	"Prachar" (P)	Jayanagar	Monthly	Rev. G. C. Dutt, Christian; age 46 years.	1,400
143	"Praja Bandhu" (N)	Tippera	Fortnightly	Purna Chandra Chakravarti, Kaivarta Brahmin; age 34 years; and others.	200
144	"Prajapati" (P)	Calcutta	Monthly	Jnanendra Nath Kumar	750
145	"Prabhat" (P)	Do.	Do.	Devendra Nath Mitra	200
146	"Prabhakar" (P)	Do.	Do.	Mohammad Aiyub Khan	500
147	"Prakriti" (P)	Do.	Do.	Devendra Nath Sen	1,000
148	"Prantavasi" (N)	Netrokona	Weekly	Banku Behari Ghosh, Goala; age 42 years.	645
149	"Prasun" (N)	Katwa	Do.	Kamakshya Prasad Ganguly, Hindu, Brahmin; age 56 years.	506
150	"Pratihar" (N)	Berhampore	Do.	Dhirendra Nath Ganguly	750
151	"Prativa" (P)	Dacca	Monthly	Ashutosh Mukherji	500
152	"Prabasi" (P)	Calcutta	Do.	Ramananda Chatterji, M.A.	5,000
153	"Pravasi" (P)	Do.	Do.	Pransaukar Sen, M.A.	300
154	"Priti" (P)	Do.	Do.	Kehirode Behari Chowdhury, B.A.	250
155	"Puja" (P)	Do.	Do.	Jnanendra Nath Bose	200
156	"Puspodyan" (P)	Do.	Do.	Amulya Ratan Chatterji; age 41 years	About 700
157	"Purulia Darpan" (N)	Purulia	Weekly	Purna Chandra De, Subarnabanik; age 32 years.	300
158	"Rahasya Prakas" (P)	Calcutta	Monthly	Sarat Chandra Majumdar, Hindu, Brahmin; age 46 years.	400
159	"Rangpur Darpan" (N)	Rangpur	Weekly	Panchanan Sarkar, M.A., B.L.	500
160	"Rangpur Sahitya Parisad Patrika" (P)	Rangpur	Quarterly	Satis Chandra Viswas, Hindu, Kaivarta; age 32 years.	200
161	"Ratnakar" (N)	Asansol	Weekly	Suresh Chandra Samajpati	1,500
162	"Sadhak" (P)	Nadia	Monthly	Mahamahopadhyaya Satis Chandra Vidyabhusan.	1,800
163	"Sahitya" (P)	Calcutta	Do.	Shyama Charan Kaviratna	500
164	"Sahitya Parisad Patrika" (P)	Do.	Quarterly	Pramath Nath Sanyal, Hindu, Brahmin; age 33 years.	1,000
165	"Sahitya Sangbita" (P)	Do.	Monthly	Radha Govinda Nath	700
166	"Sahitya Samvad" (P)	Howrah	Do.	Adhar Chandra Das	450
167	"Samaj" (P)	Calcutta	Do.	Satis Chandra Roy	700
168	"Samaj Bandhu" (P)	Do.	Do.	Jnanendra Nath Das	200
169	"Samaj Chitra" (P)	Dacca	Do.	Kunja Behari Das	300
170	"Samay" (N)	Calcutta	Weekly	Kali Mohan Bose, Brahmo, age about 40 years	450
171	"Sammilan" (P)	Do.	Quarterly	Bijoy Krishore Acharya, B.A., LL.B., Christian; age 45 years.	300
172	"Sammilani" (N)	Do.	Fortnightly	Upendra Kishore Roy Chowdhury, Brahmo; age 45 years.	6,000
173	"Sammilani" (P)	Do.	Monthly	Sivanath Sastri, M.A., and others	400
174	"Sandes" (P)	Do.	Do.	Kasi Chandra Das Gupta, Brahmo; age 60 years	200
175	"Sanjivani" (N)	Do.	Weekly	Atul Chandra Roy Chowdhury, Hindu, Kayastha; age 35 years.	500
176	"Sansodhini" (N)	Chittagong	Do.	Nikhil Nath Roy	400
177	"Santi" (P)	Do.	Monthly	Sarat Chandra Dev	400
178	"Saji" (P)	Calcutta	Do.	Sarat Chandra Dev Kavikoumadi, Hindu, Kayastha; age 48 years.	400
179	"Saswati" (P)	Do.	Do.	Rajani Kanta Guha, Brahmo; age 43 years.	200
180	"Sansar Suhrid" (P)	Belgachia	Do.	Rev. W. Carey; age 56 years	1,300
181	"Sachchashi Suhrid" (P)	Calcutta	Do.	Baradakanta Majumdar, Hindu, Kayastha; age 38 years.	200
182	"Sebak" (P)	Dacca	Do.	Kedar Nath Majumdar	125
183	"Senapati" (P)	Calcutta	Do.	Atul Chandra Sen, M.A., B.L.	1,000
184	"Sisu" (P)	Do.	Do.	Rev. W. Carey; age 56 years	1,000
185	"Sourava"	Mymensingh	Do.	Maulvi Moslemuddin Khan Chowdhury; age 35 years.	
186	"Siksha" (P)	Calcutta	Do.		
187	"Sikshak" (P)	Barisal	Do.		
188	"Siksha Prachar" (P)	Mymensingh	Do.		

Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—concluded.</i>				
"Siksha Samachar" (N) ...	Dacca ...	Weekly ...	Abinas Chandra Gupta, M.A., B.L., Vaidya; age 36 years.	1,500
"Silpa-o-Sahitya" (P) ...	Calcutta ...	Monthly ...	Manmatha Nath Chakravarti ...	500
"Snehamayi" (P) ...	Dacca ...	Do. ...	Rev. A. L. Sarkar ...	800
"Sopan" (P) ...	Do. ...	Do. ...	Hemendra Nath Datta, Brahmo; age 36 years.	250
"Sri Sri Vaishnava Sangini" (P) ...	Calcutta ...	Do. ...	Madhusudan Das Adhikari, Vaishnav; age 30 years.	750
"Sri Sri Vishnu Priya-o-Ananda Bazar Patrika" (N) ...	Do. ...	Weekly ...	Rasik Mohan Chakravati Brahmin; age 41 years.	1,700
"Subarna-banik" (N) ...	Do. ...	Do. ...	Kiran Gopal Sinha, Hindu, Subarna-banik; age 29 years.	1,000
"Suhrid" (N) ...	Bakarganj ...	Do. ...	Kama Charan Pal, Hindu, Kayastha	150
"Sumati" (P) ...	Dacca ...	Monthly ...	Purna Chandra Ghosh, Kayastha; age 40 years.	500
"Surhid" (P) ...	Calcutta ...	Do. ...	Jotindra Mohan Gupta, B.L., Hindu, Baidya; age 36 years.	300
"Suprabhat" (P) ...	Do. ...	Do. ...	Sm. Kumudini Mittra ...	900
"Suraj" (N) ...	Pabna ...	Weekly ...	Kishori Mohan Roy, Hindu, Kayastha; age 38 years.	500
"Suhrit" (P) ...	Calcutta ...	Monthly ...	Hari Pada Das, B.A., Brahmo; age 28 years.	300
"Sudhi" (P) ...	Howrah ...	Do. ...	Kalabaran Ghosh, Hindu, Kayastha; age 23 years.	500
"Suravi" (P) ...	Contai ...	Do. ...	Baranashi Banerji, Hindu, Brahmin; age 45 years.	250
"Swarnakar Bandhav" (P) ...	Calcutta ...	Do. ...	Nagendra Nath Shee, M.A., Goldsmith by caste; age 40 years.	500
"Swastha Samachar" (P) ...	Do. ...	Do. ...	Dr. Kartic Chandra Bose, M.B. ...	4,500
"Tambuli Samaj" (P) ...	Do. ...	Do. ...	Rajkristo Paul and others ...	300
"Tara" (P) ...	Do. ...	Irregular ...	Tarapada Chatterji; age 28 years ...	250
"Tattwa Kaumudi" (P) ...	Do. ...	Fortnightly ...	Lalit Mohan Das, M.A., and others ...	500
"Tattwa Manjari" ...	Do. ...	Monthly ...	Kali Charan Basu; age about 40 years ...	600
"Tattwa-bodhini Patrika" ...	Do. ...	Do. ...	Rabindra Nath Tagore ...	300
"Teli Bandhav" (P) ...	Howrah ...	Do. ...	Bahis Das Pal, Hindu, Teli; age 38 years.	1,800
"Toshini" (P) ...	Dacca ...	Do. ...	Anukul Chandra Gupta, Sastri; age 41 years.	1,250
"Trade Gazette" (P) ...	Calcutta ...	Do. ...	Kamal Hari Mukherji ...	900 to 2,000
"Triveni" (P) ...	Basirhat ...	Do. ...	Satis Chandra Chakravarti ...	100
"Tripura Hitaishi" (N) ...	Comilla ...	Weekly ...	Kamaniya Kumar Singha, Brahmo; age 25 years.	450
"Uchchasa" (P) ...	Calcutta ...	Monthly ...	Bhabataran Basu, Hindu, Kayastha; age 32 years.	150
"Udbodhana" (P) ...	Do. ...	Do. ...	Swami Saradananda ...	1,500
"United Trade Gazette" (P) ...	Do. ...	Do. ...	Narayan Krishna Goswami ...	3,000 to 10,000
"Upasana" (P) ...	Murshidabad ...	Do. ...	Jajneswar Banerji, Hindu, Brahmin; age 56 years.	250
"Utsav" (P) ...	Calcutta ...	Do. ...	Ramdayal Majundar, M.A., and others ...	100
"Vasudha" (P) ...	Do. ...	Do. ...	Banku Behari Dhar ...	500
"Yamuna" (P) ...	Do. ...	Do. ...	Phanindra Nath Pal, B.A. ...	900
"Yogi Sakha" (P) ...	Do. ...	Do. ...	Adhar Chandra Nath ...	750
"Yubak" (P) ...	Santipur ...	Do. ...	Yogananda Pramanick ...	300
"Varavana" (N) ...	Ranaghat ...	Weekly ...	Girija Nath Mukherji, Hindu, Brahmin; age 42 years.	600
"Vandana" (P) ...	Baidyabati ...	Monthly ...	...	700
"Vijaya" (P) ...	Calcutta ...	Do. ...	Bipin Chandra Pal and others ...	1,000
"Viswadut" (N) ...	Howrah ...	Weekly ...	Nogendra Nath Pal Chowdhury, Hindu, Kayastha; age 37 years.	1,000
"Viswavarta" (N) ...	Dacca ...	Do. ...	Abinas Chandra Gupta, Vaidya; age 36 years.	1,000
"Vikrampur" (P) ...	Mymensingh ...	Quarterly ...	Jogendra Nath Gupta, Hindu, Vaidya; age 33 years.	100
"Vasanti" (P) ...	Ditto ...	Monthly ...	Hara Govinda Siromani ...	.....
<i>English-Bengali.</i>				
"Ananda Mohan College Magazine" (P) ...	Mymensingh ...	Monthly ...	Kumud Bandhu Chakravarti, Hindu, Brahmin.	300
"Bangavasi College Magazine" (P) ...	Calcutta ...	Do. ...	G. C. Basu ...	600
"Dacca College Magazine" (P) ...	Dacca ...	Quarterly ...	Mr. R. B. Ramsbotham, and Bidhubhushan Goswami, Hindu, Brahmin.	.....
"Dacca Gazette" (N) ...	Do. ...	Weekly ...	Satya Bhushan Dutt Roy, Baidya; age 46 years.	500
"Dacca Review" (P) ...	Do. ...	Monthly ...	Satyendra Nath Bhadra and Bidhubhushan Goswami.	1,200
"Jagannath College Magazine" (P) ...	Do. ...	Do. ...	Lalit Mohan Chatterji, Brahmo ...	700
"Loyal Citizens" (N) ...	Calcutta ...	Weekly ...	...	600

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation
<i>English-Bengali—concluded.</i>					
239	"Rajshahi College Magazine" (P)	Dacca ...	Quarterly ...	Board of Professors, Rajshahi College	.....
240	"Rangpur Dikprokash" (N)	Rangpur ...	Weekly ...	Jyotish Chandra Majumdar ...	30
241	"Sanjaya" (N) ...	Fardipur ...	Do. ...	Nama Nath Ghosh, Hindu, Kayastha ; age about 40 years.	50
242	"Scottish Churches College Magazine." (P)	Calcutta ..	Five issues in the year.	Revd. J. Watt, M.A. ...	1,200
243	"Tippera Guide" (N) ...	Comilla ...	Weekly ...	Rajani Kan'ta Gupta, Hindu, Vaidya ; age 48 years.	50
<i>Garó.</i>					
244	"Achikni Ripeng" (P) ...	Calcutta ...	Monthly ...	E. G. Phillips ...	40
245	"Phring Phring" (P) ...	Do. ...	Do. ...	.....	.....
<i>Hindi.</i>					
246	"Barabazar Gazette" (N) ...	Calcutta ...	Weekly ...	Sadananda Sukul ...	60
247	"Bharat Mitra" (N) ...	Do. ...	Do. ...	Ambica Prasad Bajpai, Hindu, Brahmin ; age 40 years.	3,400
248	"Bira Bharat" (N) ...	Do. ...	Do. ...	Pandit Ramananda Dobez, Hindu, Brahmin ; age 30 years.	1,500
249	"Chota Nagpur Dait Patrika" (P)	Ranchi ...	Monthly ...	Revd. E. H. Whitley, Christian ...	40
250	"Dainik Bharat Mitra" (N)	Calcutta ...	Daily ...	Ambica Prasad Bajpai, Hindu, Brahmin ; age 40 years.	30
251	"Daragar Daptar" (P) ...	Do. ...	Monthly ...	Ram Lal Burman, Hindu, Kshatriya ; age 27 years.	80
252	"Hindi Vangabasi" (N) ...	Do. ...	Weekly ...	Harikissan Joabar, Hindu, Kshatriya ; age 37 years.	50
253	"Jaina Sidhanta Bhaskar" (P)	Do. ...	Monthly ...	Padmaraj Jaina, Hindu, Jain ; age about 40 years.	50
254	"Manoranjan" (P) ...	Do. ...	Do. ...	Ishwari Prosad Sharma, Hindu, Brahmin ; age 50 years.	50
255	"Marwari" (N) ...	Do. ...	Weekly ...	R. K. Teuriwala, Hindu, Vaisya ...	50
256	"Saraswat Hitaishi" (P) ...	Do. ...	Monthly ...	Govinda Charya, Hindu, Brahmin ; age 87 years.	1,000
257	"Sevak" (P) ...	Do. ...	Do. ...	Nawab Zadik Lal, Brahmin ; age 30 years.	50
258	"Sudharak" (N) ..	Do. ...	Weekly ...	Radha Mohan Gokulji, Hindu, Agarwala ; age 50 years.	50
<i>Parvatiya.</i>					
259	"Gurkha Khabar Kogat" (P)	Darjeeling	Monthly	Revd. G. P. Pradhun, Christian ; age 60 years	40
<i>Persian.</i>					
260	"Hablul-Matin" (N) ...	Calcutta ...	Weekly ...	Saiyid Jelaluddin, Muhammadan ; age 61 years.	1,000
<i>Poly-lingual.</i>					
261	"Devanagar" (P) ...	Calcutta ...	Monthly ...	Sarada Charan Mitra, M.A., B.L. ...	50
262	"Printers' Provider" (P) ...	Do. ...	Do. ...	S. T. Jones ...	50
263	"Sadhu Samvad" (P) ..	Howrah ...	Do. ...	Nilananda Chatterji, B.L. ; age 36 years	30
<i>Sanskrit.</i>					
264	"Vidyodaya" (P) ...	Calcutta ...	Monthly ...	Hrishikes Sastri ...	50
<i>Bengali-Sanskrit.</i>					
265	"Hindu Patrika" (P) ..	Jessore ...	Monthly ...	Rai Yadu Nath Mazumdar Bahadur, Barujibi ; age 60 years.	90
266	"Sri Vaishnava Sevika" (P)	Calcutta ...	Do. ...	Hari Mohan Das Thakur ...	40
<i>Urdu.</i>					
267	"Durbar Gazette" (N) ...	Calcutta ...	Daily ...	Nawab Ali, Muhammadan ...	1,000
268	"Hablul Matin" (N) ...	Do. ...	Do. ...	Saiyid Jelaladdin, Muhammadan ...	70
269	"Al-Hilal" (N) ...	Do. ...	Weekly ...	Maulana Abul Kalam Azad, Muhammadan ; age 27 years.	1,000
270	"Negare Bazm" (P) ..	Do. ...	Monthly ...	Maulvi Sayed Hossan Askari, M.A., and Maulvi Abul Makarim Fazlul Wahab.	.....

I.--FOREIGN POLITICS.

THE *Islam Ravi* [Tangail] of the 19th December takes exception to the attacks made on His Excellency Lord Hardinge by certain Anglo-Indian newspapers in connection with his recent speech on the troubles of the Indian settlers in South Africa and writes:—

ISLAM RAVI,
Dec. 19th, 1913.

The fact that a kind-hearted and conscientious Governor like Lord Hardinge has come in for vituperation at the hands of these red-faced journalists shows that they are a set of irreconcilable persons whose intense selfishness has robbed them of all sense. But for Lord Hardinge the political sky of India would long ago have been darkened by the cloud of unrest.

2. The *Bir Bharat* [Calcutta] of the 21st December, in the course of an article on the South African question in which it quotes from the *Daily News* [London], remarks that though the Union Government has appointed a commission of enquiry, its *personnel* is not such as to inspire confidence as to its impartiality.

BIR BHARAT,
Dec. 21st, 1913.

3. The *Dainik Bharat Mitra* [Calcutta] of the 23rd December takes objection to the *personnel* of the South African enquiry commission, and also disapproves of the attitude taken up by Lord Gladstone towards the Indian question.

DAINIK BHARAT
MITRA,
Dec. 23rd, 1913.

4. The *Dainik Bharat Mitra* [Calcutta] of the 27th December says that the Indians ought to agitate against the treatment which is being meted out to their fellow-countrymen, and thereby support the pronouncements made by Lord Hardinge and impress the Secretary of State for India with a sense of the seriousness of the agitation, so that he may not be able to refuse the demands made.

DAINIK BHARAT
MITRA,
Dec. 27th, 1913.

It also eulogises the recent speech of Lord Willingdon in the Bombay Legislative Council, in the course of which he gave expression to his sympathies for Indians in South Africa.

It also says it has full confidence in Lord Hardinge and the Government of India, and expects that they will do what lies in their power.

5. The *Basumati* [Calcutta] of the 27th December writes:—

BASUMATI,
Dec. 27th, 1913.

The Government of India is to some extent responsible for the sufferings of the Indian settlers in South Africa, for though it encourages Indian emigration in order to help the poorer section of the Indian population in finding a means of earning their livelihood; and though it stopped such emigration as soon as it found out that Indians are persecuted in that country, yet most of the present troubles of the Indians in South Africa are due to the absence of any safeguards for their interests. We should think that the Government should once for all stop the emigration of Indian coolies to Mauritius, Guiana and other places. Besides, since the indenture of coolies to Assam will be abolished in July next, we see no reason why indentured coolies should be allowed to go out of India. The system is no better than slavery, and it does not become a civilised Government to countenance such a thing.

6. The *Dainik Bharat Mitra* [Calcutta] of the 28th December remarks that it is strange that the Viceroy did not refer to the necessity of having a Government of India's representative on the commission in his Calcutta speech, though he made a clear reference to it in his Madras speech. From this it understands that the Imperial Government has forced Lord Hardinge to bend his head in submission to General Botha and General Smuts. The Government ought to remember this slight which has been put upon them. They should now prepare to turn the South Africans out of India. In conclusion, it says that Indians have come to know that the representative of the king himself is unable to do anything for them.

DAINIK BHARAT
MITRA,
Dec. 28th, 1913.

HITAVADI,
Dec. 26th, 1913.

7. Referring to the reply given to the memorial submitted to Lord Hardinge on behalf of the Sikh and Hindusthani immigrants in Canada, the *Hitavadi* [Calcutta] of the 26th December remarks that, in view of the very weak relations that exist between the Colonies and the Imperial Government the latter will never dare to force the Canadian Government to redress the grievances of the Indians but will try to have it accomplished by coaxing and cajoling. Everything therefore depends on the wisdom and farsightedness of the Colonial Government. But the people of India will remain grateful to Lord Hardinge for the unparalleled sympathy and generosity which he has shown towards them.

II.—HOME ADMINISTRATION.

(a)—Police.

DAINIK BHARAT
MITRA,
Dec. 28th, 1913.

8. The *Dainik Bharat Mitra* [Calcutta] of the 28th December remarks that many people must have been displeased at the undue strictness of the police arrangements for the protection of the Viceroy. From this it can well be judged what sort of arrangements will be made when the Prince of Wales comes to India next year. It goes on to remark that it must be admitted that the methods which have been adopted for eradicating anarchism have proved entirely inadequate, seeing that danger is apprehended to the life of the Viceroy at the hands of the public.

BASUMATI,
Dec. 27th, 1913.

9. During the fortnight ending the 13th December, writes the *Basumati* [Calcutta] of the 27th December, ten dacoities were committed in Bengal, four of them happening in the district of Faridpore and the rest in Bankura, Burdwan, Rajshahi, Pabna, Jessore and Jalpaiguri. The police are always eager to consider every dacoity as a "political dacoity" while the ruffians who really commit such crimes have a nice time of it. Besides, as long as police officers can be won over for money, criminals will never be caught. We earnestly request the Government to order a sifting enquiry into the situation and ensure protection for life and property in the mufassal.

MOHAMMADI,
Dec. 26th, 1913.

10. The *Mohammadi* [Calcutta] of the 26th December has the following in an article under the marginally noted heading:—
In our previous issue we published an account of the way in which the Deputy Magistrate of Kustia instituted proceedings under sections 144 and 107 of the Criminal Procedure Code against twelve Musalman gentlemen, one of them being Munshi Ibrahim Biswas. This gentleman is no other than the well-known Munshi Ibrahim Hossain who was for a long time the Manager of the *Soltan* newspaper. And such a man has been ordered by the Deputy Magistrate to find securities for his good behaviour as if he is a dangerous criminal. Hindu Darogas often persecute Musalmans in the mufassal and appeals to the Government or spending money upon cases instituted in law-courts are all in vain, for the Government seldom moves in the matter, and Hindu Magistrates never punish Hindu policemen for offences against Musalmans. We ask the Government to order an inquiry into the Kustia affair, and award exemplary punishments to the officials concerned if their guilt is proved. For otherwise it would be impossible for Musalmans to perform any religious rite in the mufassal.

We will cite another instance of oppression of Musalmans by Hindu police officers. The Hindu Daroga of Kalaroa (in the Satkhira subdivision) aided by a local Hindu zemindar prevented the Musalman inhabitants of a number of villages from sacrificing cows during the *Id*. The Daroga next instituted proceedings under section 107 of the Criminal Procedure Code against several Musalmans, and when the Musalman Press began to agitate in the matter proceedings under section 107 were started against Maulvi Muhammed Akram-khan, the editor of the *Mohammadi*, and some relatives and friends of his, among whom was Munshi Moheb Ali Khan who had left for Mecca about three months before the *Id* and returned home about two months afterwards. We

brought the matter to the notice of the Government but are not aware of the police being called upon to give an explanation of their conduct. The Musalmans of several villages within the jurisdiction of this thana have for a long time been persecuted in connection with *Korbani*. But we must thank Babu Suresh Chandra Sen, the Subdivisional Officer of Satkhira, for the kind and impartial protection he has always given to Musalmans oppressed by the police. We hear, however, that Suresh Babu has recently succumbed to the influence of a Hindu zemindar and made the Musalmans of the village of Hijilati sign a bond agreeing not to perform cow sacrifice in future without the Subdivisional Officer's permission. We are not inclined to believe such a report, but if it be really true, we hope Suresh Babu will not commit such a mistake in future. We have of late received several letters saying that he is playing into the hands of a zemindar friend of his, but we trust he will mend his ways.

In conclusion, we pray to the Government for redress of the grievances described above.

(b)—Working of the Courts.

11. The *Bangavasi* [Calcutta] of the 27th December reports a case in which one Vidyadatta, a compositor in the Simla Government Press, was sentenced by Major G. B. Sanford, Magistrate of Simla, to one year's simple imprisonment and three months' rigorous imprisonment (the sentences running concurrently) for the simple offence of twisting the hands of a six-year-old girl, the daughter of Colonel B. G. Saton of Simla. Vidyadatta was charged with trespassing and causing grievous hurt in a cruel manner, and he was found guilty under both these charges. This is indeed a very heavy sentence for a light offence; but here a black native twisted the hands of a white girl, so we must make no comment on the sentence. Only the other day, however, a white man kicked a black native to death at Barrackpore, and what was the sentence passed upon him by the Judge? Only a fine of Rs. 150; well, it is all the work of fate!

BANGAVASI,
Dec. 27th, 1913.

12. While a *sahib* named O'Brien, writes the *Mohammadi* [Calcutta] of the 26th December, was some time ago fined for killing a black man at Barrackpore, a compositor of the Government Printing Press at Simla, a black man of course has recently been sentenced to fifteen months' imprisonment for twisting the arm of a daughter of a European gentleman, although he denied his guilt. Do not the sentences in the two cases show how justice is dispensed in different ways to different men?

MOHAMMADI,
Dec. 26th, 1913.

Ibid.

13. Anent the above, the *Samay* [Calcutta] of the 26th December writes:—

Such a preposterously heavy sentence for a petty offence seldom comes within the scope of our knowledge. We hope the Government of the Punjab will reward the merit of the wise Magistrate with speedy promotion.

SAMAY,
Dec. 26th, 1913.

(d)—Education.

14. The *Dainik Bharat Mitra* [Calcutta] of the 26th December, in referring to the rumoured appointment of paid Vice-Chancellors for Indian Universities, says that it would be sad indeed if this be true. In the first place, by the appointment of a paid incumbent to this post the integrity which should go along with that post will be destroyed. Secondly, except a civilian or an officer of the Indian Educational Service no other learned man will ever get the post. The work also will not be better done than now. They can never get better qualified men than Sir Ashutosh, Sir Gurudas and Pandit

DAINIK BHARAT
MITRA,
Dec. 26th, 1913.

Paid Vice-Chancellors for Universities.

Sunderlal. The paid Vice-Chancellor will do nothing but bow to the decision of the Government, and whatever little independence still remains to the Universities will be destroyed.

HITAVADI,
Dec. 26th, 1913.

15. The *Hitavadi* [Calcutta] of the 26th December reiterates the complaint made in the *Herald* newspaper of Dacca about the indifference of the authorities to fill up the vacancy caused in the Dacca College by the removal of the Professor of Mathematics of that college to the Presidency College about two months ago. It is hoped that the authorities will take immediate steps to remove this grievance of the students.

A grievance of the Dacca College students.

HINDI BANGAVASI,
Dec. 22nd, 1913.

16. The *Hindi Bangavasi* [Calcutta] of the 22nd December remarks that the United Provinces Government ought to make at least as much provision for imparting primary education as has been done in Bengal and elsewhere.

United Provinces Government and primary education.

HITAVADI,
Dec. 26th 1913.

17. Under the heading noted in the margin the *Hitavadi* [Calcutta] of the 26th December, in the form of a dialogue between a teacher and his pupil, strongly criticises the book "Sati" written by Rai Saheb Dinesh Chandra Sen, which has been prescribed as a text-book for the Matriculation examination by the Calcutta University. The teacher points out some of the most serious grammatical and other mistakes in the book, and expresses the hope that his pupil, who wanted instructions from him as to how to write text-books, would write a book on the model of "Sati" and have his labour rewarded by the savants of the University.

"A drama on text-books."

(e)—Local Self-Government and Municipal Administration.

HINDI BANGAVASI,
Dec. 22nd, 1913.

18. The *Hindi Bangavasi* [Calcutta] of the 22nd December remarks that the present bye-laws for preventing the theatres from holding performances till very late in the night are altogether inadequate. It must adopt most stringent measures. The procedure followed in Bombay should be adopted.

Calcutta Corporation and the theatres.

MOSLEM HITAISHI,
Dec. 26th, 1913.

19. The *Moslem Hitaishi* [Calcutta] of the 26th December says that at the recent election of Municipal Commissioners for the Santipur Municipality only one Muhammadan was elected. This is a most inadequate representation of Muhammadan interests in view of the fact that about one-third of the entire population of Santipur town are Musalmans. It is therefore urged that, of the five Commissioners to be nominated by Government, at least three should be Muhammadans.

Musalman Commissioners for the Santipur Municipality.

(f)—Questions affecting the Land.

MOSLEM HITAISHI,
Dec. 26th, 1913.

20. A correspondent of the *Moslem Hitaishi* [Calcutta] of the 26th December strongly urges the Government to provide for a free transfer of permanent tenures under the Bengal Tenancy Act. For want of such an express provision the ryots are suffering much loss and inconvenience. For, the zemindars do not recognise the purchasers of such tenures as tenants, and the latter have thus to pay *nazars* at very high rates to obtain this recognition. Besides these *nazars* there are *salamis* to be given to the zemindars as well as to the zemindars' officers. For fear of these *nazars* and *salamis* very few people come forward to purchase a permanent tenure. Instances are not rare in which a zemindar without recognizing the purchasers of a permanent tenure takes *nazar* from a third party and gives the tenure to him. This results in fighting and lawsuits between the purchaser and the third man. An express provision for a free transfer of permanent tenures will be beneficial both to the zemindars and the ryots. Such transfers, though not expressly provided for, do yet take place but with these attendant inconveniences and hardships of the ryots. An express provision will obviate all these difficulties.

Transfer of permanent tenures under the Bengal Tenancy Act.

In the same issue of the paper "the inhabitants of Bagdwar Pargana" make a similar request to the Government. They enumerate various forms of exaction adopted by the zemindars, who, like leeches, suck the blood of their poor tenants. It is only the high prices at which articles of food can be sold and the immense profits derived from jute cultivation that enable the poor ryots to meet these unjust demands of the zemindars. A provision for a free transfer of their tenures will be hailed as a great boon by the ryots.

(g)—*Railways and Communications, including Canals and Irrigation.*

21. Referring to the recent fatal accident which befell a Bengali lady at Sara while she was crossing the railway lines at the ferry ghât, the *Basumati* [Calcutta] of the 27th December asks why the driver of the shunting engine which ran over the lady did not drive the engine more carefully. The paper also suggests that the Railway authorities should provide straight roads for the use of passengers so as not to make it necessary for them to cross the lines. If any one still persists in walking across railway lines, he should be prosecuted. Considering that in this country a very large number of persons are annually killed by railway trains, tram cars and motor cars, the drivers of such vehicles, says the paper, ought to be very cautious.

BASUMATI,
Dec. 27th, 1913.

(h)—*General.*

22. The following is taken from an article written in English which appears in the *Dikprokash* [Kakina] of the 21st December:—
The King's Own (Royal Lancaster Regiment) at Ranpur.

DIKPROKASH,
Dec. 21st, 1913.

In view of the most regrettable and, doubtless, highly magnified stories of Gurkha violences reported from Dacca and its neighbourhood, and having regard to the fact that the peaceful villagers of this district have not seen a red coat for over forty years, we are not surprised that they should feel somewhat agitated at the sudden and totally unfamiliar spectacle of a large military camp in their midst. We however deem it to be a paramount duty as journalists and true British citizens to assure our quiet-loving rural countrymen with all the emphasis at our command that they have absolutely no cause whatever to feel alarmed in the slightest degree. In fact, they have every reason on the contrary to feel more safe and secure when His Majesty the King-Emperor's troops are amongst them.

The King's soldiers are the true defenders of his people and protectors of their rights and liberties and therefore they are our best friends. As such we receive them with open hearts and extended hands and, as they wear the honoured uniforms of our beloved Sovereign, we wish to do so with honour.

23. The *Hindi Bangavasi* [Calcutta] of the 29th December is very much exercised over the Government of India's decision to issue the official report of the Delhi Durbar in English and Urdu only. It observes that Hindi script is no longer used on the currency notes and on the rupee, and now there will not be a Hindi edition of the Durbar book. Let Government see for itself the harm which it is doing to Hindi by its action of this nature.

HINDI BANGAVASI,
Dec. 29th, 1913.

24. The *Dainik Bharat Mitra* [Calcutta] of the 24th December remarks that it has not understood why Lord Carmichael has departed from the old custom of receiving the Viceroy at the foot of the grand staircase at the Government House by receiving him at the Prinsep's Ghât.

DAINIK BHARAT MITRA,
Dec. 24th, 1913.

BIR BHARAT,
Dec. 31st, 1913.

25. The *Bir Bharat* [Calcutta] of the 21st December expects that the separation of Judicial and Executive functions recently effected in Cochin will serve to open the eyes of the British officials who are opposed to such a measure.

HINDI BANGAVASI,
Dec. 29th, 1913.

26. The *Hindi Bangavasi* [Calcutta] of the 29th December remarks that from the answer which the Punjab Government was pleased to give in reply to a question put by the Hon'ble Gajran Singh in the Legislative Council of that province, it would appear that the Punjab Government is not in a mood just now to stop gambling by means of legislation as in Bombay and Bengal.

NOAKHALI SAMMILANI,
Dec. 15th, 1913.

27. In an article under the marginally-noted heading, the *Noakhali Sammilani* [Noakhali] of the 15th December describes how the erosions of the river have destroyed large areas of cultivable lands and have thus raised the prices of food-stuffs. The paper implores the Government to save the town before it is too late. The river is now about three-fourths of a mile from the town, and unless something is done soon the result will be very disastrous.

HINDI BANGAVASI,
Dec. 22nd, 1913.

28. The *Hindi Bangavasi* [Calcutta] of the 2nd December remarks that the impression which one gets after perusing the rules for the admission of candidates into the Forest Department (published in the last week's Gazette) is that all the posts will be given to Britishers.

MOHAMMADI,
Dec. 26th, 1913.

29. The *Mohammadi* [Calcutta] of the 26th December writes:—
Musalman members of the Imperial Legislative Council supported the Press Act at the time of its passing, because it was the Government who was making the law, and because it was the Hindu community that was protesting against it. We said at the time that the edge of this weapon would be felt by Musalmans more keenly than by anyone else, and recent events have justified our prophecy. We are glad to find that the Hon'ble Babu Surendra Nath Banerjee is moving against the measure, and we hope he will receive strong support from his Musalman colleagues.

III.—LEGISLATION.

HITAVADI,
Dec. 26th, 1913.

30. The *Hitavadi* [Calcutta] of the 26th December, in concluding its articles on the law to suppress the quacks (*vide* Reports on Native Papers for the week ending 27th December, page 1335, paragraph 39), points out—

1. That the proposed council which would consist of nine members, at least five of whom would be Government officials educated in England, would make wrong decisions at every step, inasmuch as they would be men wholly unacquainted with the condition of the country. Possibility of such mistakes would have been minimised if the Council were formed of members having a knowledge of the country.

2. As regards registering the names of the doctors, the law provides for the registration of only such persons as are willing to have their names registered by paying a fee. Now the question is, will physicians of repute apply for registration under this condition? Section 22 provides for appeal to the Council in case the Registrar refuses an application for registration. But such appeals are not likely to be of any value, inasmuch as, as generally happens, the Council will try to support the Registrar.

3. The next question is whether or not if a physician, who has obtained his degree from a European University or from the Calcutta Medical College or other Government Medical Institutions in the country, refuses to have his name registered, any certificate obtained from him will be accepted in the law courts or Government offices, etc. If these certificates are not accepted, will not that amount to an insult to those physicians? If such a greater value is attached to the registration of names than to high University degrees, the result will be that the proposed Council will exercise greater power and influence than the University. A quack having extensive practice

in the mufassal may, by giving calls to the Civil Surgeon, be in the good graces of the latter. Through the influence of the Civil Surgeon the quack may have his name registered, and then certificates given by him will be accepted in the law courts and other places, while the certificate of a doctor who holds high University degrees but who had not had his name registered will be of no value. People will accordingly prefer the quack to the latter. Is not Government thus indirectly encouraging the quacks instead of suppressing them?

The question may be viewed in another aspect. Suppose there is only a single doctor in a village who holds high University degrees but whose name, for some reason or other, is not registered. Now the question is, will not the villagers place themselves under his treatment? If they do not do so, they will die. But again if a patient of such a doctor dies and the Registrar at the burning ghât or the burial ground wants to see the death certificate, what will the relatives of the dead person do? The doctor's certificate will not be accepted. Burning or burial of the corpse will be delayed. And this will wound the religious susceptibilities of the people.

Another thing to be considered is the facility which will thus be afforded to the police for harassing innocent people. Section 26 provides for a fine up to Rs. 300 in the case of persons who, though they are not registered, still declare themselves to be so. Now, the police in this country who are adepts in bringing false cases and concocting false evidence will use this section as a handle to harass innocent persons who have incurred their displeasure.

The paper concludes with an exhortation to the people of this country to bestir themselves to spread and improve the Ayurvedic system of medicine which does not come under the purview of the proposed legislation.

VI.—MISCELLANEOUS.

31. In an article under the heading "Welcome," the *Nayak* [Calcutta] of the 26th December writes:—

"Welcome" (to His Excellency the Viceroy).

NAYAK,
Dec. 26th, 1913.

We offer to His Excellency the Viceroy, who rules the destinies of the thirty crores of the people of India, a hearty welcome to Calcutta. We are poor and are dressed in tattered garments, but our poverty and rags do not make our welcome any the less cordial. The dastardly outrage on His Excellency's person in Delhi grieved us sorely, and ever since then we have been anxious to see him, for he is dearly beloved of us all. It is a pity that His Excellency should cut asunder the ties of affection which had bound him to us and our city, and that he should remove himself to Delhi and thus incur Divine displeasure which resulted in the attempt made on his life. If he had been in Calcutta his life and person would have been quite safe, for we would have guarded and protected him as the hen guards and protects her young ones. You have been to us for two long years like an absent sweetheart, and we have been pining for you all this time. There is famine all round us, but for that we blame only our luck but never say an unkind word against you. With starvation staring us in the face night and day, with malaria, plague and other epidemic diseases gnawing at our vitals and thinning our ranks every day, with thieves and dacoits robbing us of our little all, with floods spreading havoc and disaster in hundreds of villages, we always think of you and sigh for the days when you used to be in Calcutta. Bengal is now as desolate as a cremation-ground, but amidst that desolation is a charming spot illumined by a golden lamp—and that is Calcutta. And it is here in Calcutta that you have come to spend a few days among your own people for whose benefit you are spending money quite lavishly on railways, canals, etc. But we, who are like women and as such cannot move about freely and are forbidden entrance into South Africa, Australia and other British Colonies, are happy if we can only have a look at you. This happiness, again, is denied to us by the police. You have now come to Calcutta, the city you have forsaken for another on the bank of the Jumna. Will you not cast a look on us and smile on us even for once?

NAYAK,
Dec. 27th, 1913.

32. The following is a full translation of two songs written in parody of songs by Babu Ravindranath Tagore which appeared in the *Nayak* [Calcutta] of the 27th December under the heading noted in the margin:—

1ST SONG.

I love you day and night,
Do thou love at your convenience.
I am staying at Calcutta day and night,
Do thou come when thou rememberest me.
For a full year shall I keep awake for you
Lying on the mat of the *Nayak*;
Do thou, to celebrate the Christmas, come in the morning
And smile looking at my face.
In Government House, surrounded by the police,
Do thou stay with thy face smiling with joy;
And along the path lined with troops,
Do thou pass, floating on the stream of thy own joy.
If by chance thou come to the path frequented by those who
bathe in the Ganges,
Then shall I also stand smiling.
If poked by the police
I am driven away, what harm is there?
Do thou drive away the memory of the black from thy mind.

2ND SONG.

Alas! how hast thou forgotten so much love and hope and
[longing of the heart?
Does not the night smile there in thy palace at Delhi or the
[flute send forth sweet notes?
Friend, here the wind robs the flower-gardens,
Does it not blow there?
They speak to me of you incessantly,
Do they not speak to you of me?
I suffer the pangs of Gurkha oppression,
Alas! I only shiver with fever,
Alas! I am weeping the whole of my life,
Was this in thy mind at last?

NAYAK,
Dec. 27th, 1913.

33. The *Nayak* [Calcutta] of the 27th December does not envy the position of the Viceroy and Governor-General of India in view of the fact that Lord Hardinge during his recent visit to Calcutta was kept like a "*pardanushin* lady" under strict police surveillance. His Excellency, it was said, was denied even the ordinary comforts of life, having had no free access even to all parts of Government House. The paper, however, finds some consolation in the thought that in the present case Europeans shared equally with the Indians the suspicion of the police, and that big Indian officers of the police, who had so long enjoyed absolute rest and leisure, had a very sorry time of it during the Viceroy's visit.

DAINIK BHARAT
MITRA,
Dec. 24th, 1913

34. The *Dainik Bharat Mitra* [Calcutta] of the 24th December, after referring to the attacks made on Lord Hardinge by the *Statesman* and the *Englishman*, says that no judicious man can take exception to what the present Viceroy has done. He has annulled the partition of Bengal, conferred provincial autonomy on Bihar and pacified the Cawnpore Moslems by sweet words. He has earned the loves of the people by his warm advocacy of the Indians in South Africa. Nobody is opposed to the transfer of the capital to Delhi; only public opinion is against spending money like water in the building of the new capital.

35. The *Ananda Basar Patrika* [Calcutta] of the 25th December

ANANDA BASAR
PATRIKA.
Dec. 25th, 1913.

"Lord Hardinge."

writes:—

Lord Hardinge has now come to Calcutta as a guest and the people of the city, who at one time used to think him as their own, are eager to see him. The police, however, will not allow them to do so. Among the gentlemen who were assembled at the Government House to welcome Lord Hardinge there were very few Indian leaders. His Excellency has promised a grant of fifty lakhs of rupees for the improvement of Calcutta. But how far will this amount go when a thousand lakhs of rupees is what is wanted for the purpose? But then Lord Hardinge is spending money lavishly on the desolate cremation-ground Delhi, where, far removed from the bustle and activity and noise of Calcutta, His Excellency will dwell in peace and spend his days in contemplation, and where Government officers will go to sleep for eighteen hours every day.

36. The *Bangavasi* [Calcutta] of the 27th December dwells on the

BANGAVASI,
Dec. 27th, 1913.

Cotton cultivation in India.

importance of cotton cultivation in India as a factor in the economical development of the country, and asks whether the cultivation of such an important commodity should be left to European enterprise, the Indians contenting themselves with supplying labour only. As in the case of indigo cultivation in the past, the cultivators, who are growing cotton now, will gradually let out their lands to Europeans and content themselves with becoming hired labourers on their own lands. The paper therefore suggests that a strong committee composed of eminent Indians having commercial training should be formed, and the work of growing cotton begun in right earnest. There is no fear of loss in this enterprise. During the *swadeshi* movement, it is true, many indigenous enterprises failed and people lost money. But that was because the management of those enterprises was undertaken by people having no business experience. It would indeed be most shameful for us, if after one hundred and fifty years of English education and intercourse with Europeans, we cannot rise higher than the level of coolies and clerks. Standing at the meeting place of life and death we should be self-reliant and energetic and heaven will help us.

37. A correspondent sends the following in English to the *Dikprokash* [Kakina] of the 21st December:—

DIKPROKASH,
Dec. 21st, 1913.

Musalman masons and King
Edward VII's bust

It may be still green in the minds of numerous readers of *Dikprokash* how Mr Bagchi, the present Officiating Magistrate of Bogra, to win the smile of local Musalmans who form more than 90 per cent. of the total population of the district, dragged down at night, with the help of Muhammadan masons, coolies and contractors, the image of *Sarasvati* from the parapet of local Woodburn Public Library building, where it was placed by the late lamented Kumar Ramendra Krishna Dev, the late District Magistrate, president of the institution. They cried out that the decorative image was an emblem of idolatry and it hurt their feelings to the core and as such cannot have a place in the Park and its removal was considered by them as a signal victory over the idolatrous Hindus.

* * * * *

But our breath was taken away when we heard lately that local Musalman masons and coolies have refused to undertake the construction of the pedestal to King Edward VII's bust, as it is an emblem of idolatry, and that Mr. Bagchi is trying to bring over from Calcutta Hindu masons to do the job. Mr. Bagchi ought not to be dissatisfied now, as he is now reaping what he has sown. This is the thin end of the wedge, and he will see to his chagrin if he remain in the district for a long time the result of his thoughtless act which will lead, as it has already done, to many a complication he never dreamt of. "His mango," in the language of the well-known Bengalee proverb, "has grown bigger than what his hand can hold," and nobody is to blame for its present inflatedness caused by him; (?) this is a fitting sequel to the unfortunate *Sarasvati* embroglio at Bogra.

An up-ke-waste Loyalist,
Bogra.

BANGAVASI,
Dec. 27th, 1913.

38. The *Bangavasi* [Calcutta] of the 27th December while commenting on the expectations raised among title-seekers by the New Year's Day Honours list, to be shortly published, observes that only such zemindars or wealthy persons as spend their money for the public good should be decorated with the title of Raja or Maharaja. There are zemindars who will not spend anything for the welfare of their own tenants, but will gladly spend money on a lavish scale in useless matters, in which the Europeans take any interest, with a view to obtaining titles. Such wealthy people should never be honoured with a title. Titles will have a value in the eye of the public if they are conferred in this judicious manner.

DAINIK BHARAT
MITRA,
Dec. 25th, 1913.

39. The *Dainik Bharat Mitra* [Calcutta] of the 25th December, in commenting upon the articles appearing in the *Times* (London), entitled the "Indian Peril," remarks

"Indian Peril."

that it is incorrect to say that Indians are not grateful to those noble-minded Englishmen who have sacrificed and are sacrificing their lives and money unstintingly for them.

DAINIK BHARAT
MITRA,
Dec. 27th, 1913.

40. The *Dainik Bharat Mitra* [Calcutta] of the 27th December continues to take exception to the statements made in the course of the articles entitled "Indian Peril" in the *Times*

Ibid.

(London). It takes exception to two facts stated therein—(i) that the Indian people are disloyal and ii) that the educated minority is utterly selfish in its aims and ideals. Referring to the first one it remarks if it were so then it would not have been possible for the British to hold India, and also controverts the opinion of the *Times* regarding the educated and takes exception to the recommendations of the journal suggesting the adoption of a policy of repression.

In conclusion it says that the days of repressive methods are gone by and India can only be governed by the adoption of a sympathetic policy.

BIR BHARAT,
Dec. 31st, 1913.

41. The *Bir Bharat* [Calcutta] of 21st December says that those who keep an eye on passing events are of opinion that a new life has commenced in India, and to this

New India.

must be traced the presence of high ideals among the Indians. It then goes on to say that the day the advent of which Macaulay so earnestly looked forward to as the proudest day in the annals of England will certainly arrive through the influence of English education. That day will certainly be welcomed by highminded Englishmen, as it has already been welcomed by such men as Hume, Sir Fleetwood Wilson and Nevinson.

It also looks forward to the day when the two communities, the Hindu and the Moslem, will unite together and strive after a common goal and weal.

AL-HILAL,
Dec. 24th, 1913.

42. *Al-Hilal* [Calcutta] of the 24th December publishes an article in the Persian language from the pen of C. M. Tewfik Bey, correspondent of the *Sabih-ul-Rishad*

"What I saw in India."

(at present in Calcutta), entitled as noted in the margin, in the course of which he says that the state of beggars and *faqirs* in India is much worse than in the Ottoman Empire. It is curious that England which claims to be the most just and free country in the world, and which at time appears as the friend of slaves and on other occasions as the restorer of peace of humanity in the Eastern countries, should be so neglectful of her subjects in India and not paying any attention to the amelioration of the condition of these ragged people.

HITAVADI,
Dec. 26th, 1913.

43. The *Hitavadi* [Calcutta] of the 26th December in a leading article under the heading noted in the margin enumerates the various benefits conferred on the people

Discontent of the people.

of this country by British rule and praises the generosity, impartiality and the law-abiding character of the English which have made them an object of respect and veneration to the Bengalis. The paper however is constrained to admit that, though the people enjoy advantages in certain respects, there are also various causes of discontent. One of these is the undue prevalence of the system of taking bribes. If you go to the railway station you must be prepared to tip every person from the coolie upwards, in order that you may reach your destination without much harassment. The matter becomes worse if there are ladies with you. This is not unknown to the higher officers of the railway companies, but no effort has ever been made to stop this practice. The situation is exactly similar in the steamer stations also. The people

naturally hold their rulers responsible for all this, because they look up to them only for the redress of their grievances.

Except in the police department the system of taking bribes is perhaps nowhere so rampant as in the courts of justice established by the English. You want to know the date fixed for the hearing of your suit or the number of a document or you want to have your case filed before others, well, in all these cases you must first of all satisfy the Peshkar or the Nazir or some such court officer. To realise Rs. 10 through the help of the law courts you must be prepared to spend Rs. 20. And the beauty of it is that this system is going on with the knowledge of the higher authorities. How can the people live in perfect contentment under these circumstances? How can they say that they have no cause for discontent?

RAJENDRA CHANDRA SASTRI,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 3rd January 1914.

REPORT (PART II)
ON
INDIAN-OWNED ENGLISH NEWSPAPERS IN BENGAL
FOR THE
Week ending Saturday, 3rd January 1914.

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INDIAN-OWNED ENGLISH NEWSPAPERS IN BENGAL

THE

Work ending June 30, 1914

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**LIST OF INDIAN-OWNED ENGLISH NEWSPAPERS RECEIVED AND DEALT WITH
BY THE BENGAL INTELLIGENCE BRANCH.**

[As it stood on 1st July 1913.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Bazar Patrika"	Calcutta	Daily	Kali Prasanna Chatterji, age 48, Brahmin	1,400
2	"Bengalee" ...	Ditto	Do.	Surendra Nath Banarji and Kali Nath Ray.	4,500
3	"Hindoo Patriot"	Ditto	Weekly	Sarat Ch. Ray, Kayastha, age 45 years	1,000
4	"Indian Empire"	Ditto	Do.	Shashi Bhushan Mukharji, age 55 years, Hindu, Brahmin.	2,000
5	"Indian Mirror"	Ditto	Daily	Satyendra Nath Sen	1,200
6	"Indian Nation"	Ditto	Weekly	Sailendra Ghosh, Kayastha, age 39 years	800
7	"Indian World"	Ditto	Do.	Prithvis Ch. Ray	500 to 1,000
8	"Mussalman"	Ditto	Do.	A. Rasul and M. Rahman	1,000 to 10,000
9	"Reis and Rayyet"	Ditto	Do.	Jogesh Chandra Datta, age 62 years	350
10	"Telegraph"	Ditto	Do.	Satyendra Kumar Basu	1,200
11	"Herald"	Dacca	Daily	Priya Nath Sen	200
12	"East"		Bi-weekly	Banga Ch. Ray	200
13	"Calcutta Spectator"	Calcutta	Weekly	Lalit Mohan	

LIST OF INDIAN NAMES AND THEIR MEANINGS
BY THE REV. J. H. COLEMAN

NEW YORK

Indian Name	Meaning
Abenaki	People of the Dawn
Algonquian	People of the Rock
Cherokee	People of the Wind
Catawba	People of the River
Delaware	People of the Bay
Illinois	People of the Prairie
Iroquois	People of the Mountain
Menominee	People of the Lake
Miami	People of the Sun
Mohegan	People of the Wood
Navajo	People of the Sky
Oneida	People of the Water
Pawnee	People of the Grass
Shoshone	People of the Horse
Sisseton	People of the Arrow
Winnebago	People of the Door
Yakima	People of the Fish
Zuni	People of the Moon

I.—FOREIGN POLITICS.

THINGS seem to be taking a hopeful turn in South Africa, writes the *Bengalee*. It is clear from the latest telegrams

South African affairs.

that negotiations are in progress between the Union Government and the Indians. Mr. Gandhi has already received a reply from the Government in connection with the Indian grievances which he did not think it fit to give out. The abandonment for the time being of the pre-arranged march of the Indians from Johannesburg to Durban shows that Mr. Gandhi is suspending his activities in view of a satisfactory solution of the whole question. The paper hopes the Union Government will take the sting out of the Immigration Regulation Act and thus placate Indian opinion throughout the Empire.

2. The *Bengalee* says it is useless to disguise the fact that the situation in South Africa is grave. The feeling here in

Ibid.

India is that the Commission, however objectionable its constitution might be—and about it there can be no question—should not be boycotted by the Indians in South Africa. That was the advice given by His Excellency the Viceroy, and public opinion in India is distinctly in favour of accepting it. But the attitude of the Indians in South Africa has rendered the position grave and complicated, and the leaders are powerless to deal with it. They have taken a solemn vow before God that unless all the passive resisters are released, barring of course those who are guilty of actual violence, and unless the Commission is modified in favour of the Indians, passive resistance would be renewed. The cruelties and barbarities committed on the Indians have naturally roused the fiercest passions; and when in this state of the public mind, a Commission is appointed to make what purports to be a judicial enquiry, with two members who are notoriously hostile to Indian interests, the feeling of insult is added to a sense of injury. The paper can fully appreciate the feeling of its countrymen in South Africa and are prepared strongly to sympathize with it. It is difficult to tender advice from a distance; but the spectators sometimes see more of the game than the actual players; and their position of detachment enables them to tender advice free from the excitement of local passion or prejudice. The journal's advice would unhesitatingly be not to boycott the Commission. It said so from the very first; but then it is confronted with the oath taken by its countrymen; and how can it advise them in the face of that solemn undertaking to resile from it, though it may even be expedient to do so? An oath cannot be broken. It would mean demoralization of the worst kind. On the one hand, it is expedient to take advantage of the Commission and bring before the judgment of the civilized world the grievances from which the Indians suffer in South Africa. On the other, there is the oath which bars the way. The position thus is one of the gravest complexity and it is impossible to suggest a way out of it. The paper fears the renewal of passive resistance is inevitable, but will it then be renewed amid the circumstances which will command the sympathy of the civilized world? And then apart from the terrible loss and suffering entailed, the ground gained may not be retained. In the meantime it quite agrees with the *Times* that "the sole prospect of a stable settlement lies in a determined effort by the Imperial Government. The question involves the claim of a self-governing dominion to manage its own affairs and affects the rights of His Majesty's subjects in India as British citizens. These issues are vital to the Empire, and no Government, calling itself Imperial, can afford to adopt a merely negative attitude towards them." The claims of colonial self-government have to be reconciled with the rights of Imperial citizenship enjoyed by British subjects in other parts of the Empire. The task is not beyond the capacity of British statesmanship. The self-governing colonies must conduct their administration according to British ideals. Would the British Government permit slavery in South Africa if the Boer Government decided upon supporting it? But is there not a reproduction of quasi-slavery in the treatment accorded to British Indians in South Africa? The duty of the Imperial Government is plain. Will it rise to the full height of the occasion?

BENGALURU,
31st Dec. 1913.

BENGALURU,
2nd Jan. 1914.

II.—HOME ADMINISTRATION.

(a)—Police.

AMRITA BAZAR
PATRIKA,
27th Dec. 1918.

3. In a leading article headed "A stock-taking.—I," the *Amrita Bazar Patrika* writes as follows regarding the Criminal Intelligence Department:—"The Criminal Intelligence Department was inaugurated with the best of motives. It was to rid the country, as far as that is possible, of its social pests in the shape of dakaites, thieves, anarchists and other classes of criminals. As such it deserves well of the people. But if a stock were taken of the doings of this big department of the State and the profits and losses compared and the balance struck, what would be the outcome? There is no doubt it has done some excellent work, but at what immense cost, moral and material! As its function is to protect society from the lawless acts of wrong-doers, the Criminal Intelligence Department, cryptically known as the C. I. D., ought to be an object of love and confidence to the people. But the deplorable fact must be admitted that these three words strike only terror in their breasts. They stand for much cry but little wool, for making the remedy oftentimes worse than the disease, for making confusion worse confounded, for introducing irritation and chaos where contentment and order were prevailing before, and things like these. There are people who even are as frightened at the utterance of the three terrible alphabets as children are at the mention of the name of *juju* (bugbear). The department has its branches everywhere which may be compared to the prehensile tentacles of a big octopus spread on all sides, swallowing a huge amount of public money. The people have, therefore, a right to demand a stock-taking. Look at the debit side of the ledger. First of all there is the large number of house-searches. These are, no doubt, sometimes necessary evils, but why search a house when you have no reasonable ground to believe that a culprit or any incriminating article is concealed therein? Such indiscriminate house-search means, if the experience of the past six or seven years has taught the public anything, want of peace, contentment, and that sense of security of life, liberty and property which are the greatest blessings of the British rule. The same may be said of the promiscuous and senseless surveillance to which thousands of honest persons are subjected. So that, on the off-chance of securing one culprit, the sure disturbance and irritation of perhaps 99 per cent. subjects of His Majesty are caused, without rhyme or reason. Is that not a loss, alike to the people and to the Government? Here is a direct off-shoot of the C. I. D. which is demoralising the people. A race of spies and informers has sprung up who will stoop to any means to serve their masters for a pittance. It is difficult to say whether they or the criminals to catch whom they are maintained are greater evils. Of what stuff they are made was unmistakably shown in the Midnapore and some other political cases. It was only the other day that one Woopendra Nath Chackrabarti, a paid informer, was taken to Lal Bazar to make a statement before, we believe, Mr. Lowman, the head of the Calcutta branch of the C. I. D., but had to be removed to the hospital as he developed symptoms of opium-poisoning. After his discharge from the hospital he was hauled up for attempting to commit suicide, but was discharged as soon as he pleaded having taken an overdose of opium for his dyspepsia. Now, may the public enquire what statement this man was going to make and whether the real cause of the poisoning was as given by this man? Then we have the recent case of another bomb attempt at the notorious Abdur Rahman, of Midnapore, who took such a prominent part in the Midnapore bomb case. It will be remembered that last year this precious individual was described in sensational telegrams as the target of an abortive bomb outrage. But, strange to say, nothing came out of the enquiry, which was started with a great fanfaronade. And look at the nature of this year's attempted outrage on the same hero. Of course, these repeated reports of outrage may, by interested individuals, be interpreted to show that this man is the victim of a number

of dastardly anarchical attempts. These, coupled with the recent murder of Head Constable Haripada Deb as also the alleged discoveries at Rajabazar, may likewise be construed to show that it is not only in East Bengal but Western Bengal too that anarchist propaganda are thriving. Once that is shown, the justification for the maintenance of a costly C. I. D. and further increase of their already dangerously extensive powers won't be a very difficult process."

AMRITA BASAR
PATRIKA,
29th Dec. 1918.

4. The *Amrita Basar Patrika* goes on to say:—"A stock-taking—II.—We showed in our last how the people are being demoralized by the unchecked and sinister activities of the C. I. D. But the mischief does not end there. For, if the people have been demoralized, the rulers have also become extremely nervous and suspicious. Fancy the local authorities wanted to take bonds from the Bengali residents of the streets through which His Excellency the Viceroy was to have passed in the course of his late visit to Cuttack. Then, look at the arrangements adopted here at Calcutta during His Excellency's visit. His Excellency, who only the other day was fearlessly shooting tigers and leopards, has been asked to avoid the Indian parts of the city like so many plague-affected tracts. Even the holding of the Special Convocation of the University has taken place, contrary to all precedents and contrary to the practice in all other parts of the civilized world, not in the Senate Hall, but in the Government House. Of course every precaution must be taken to protect the sacred person of the august visitor, but the imaginary Frankenstein conjured up by C. I. D. nervousness shows that the authorities, who should be noted for their coolness, have lost the balance of their mind. Indeed, we do not know which to deplore most—the demoralization of the people or such display of utter official helplessness. Both these forms of demoralization, again, are acting and reacting on each other and widening the breach between the rulers and the ruled. And all this, alas! is taking place during the reign of a Sovereign who, by means of his noble expressions of sympathy for the Indians, has got himself reverently enshrined in the hearts of the people, and, moreover, during the administration of a popular Viceroy like Lord Hardinge. The obnoxious results of the over-zeal and indiscreet activities of the C. I. D. are not confined to British India, but have gone beyond its limits. The French paper *La Presse Coloniale* of the 10th of November last complains that the British Indian subjects of His Majesty are not the only individuals who are unnecessarily harassed but also those of the French Indian possessions. Thus, on the debit side we have irritation, discontent, sense of insecurity and utter demoralization of a loyal and law-abiding people, the nervousness of the rulers, growing breach between the rulers and the ruled, and threatened estrangement of feelings with a political ally and neighbour. On the credit side, the unravelling of a few bomb and so-called political dakaiti cases which might have been discovered by the ordinary police quite as well. Is the transaction a profitable one? Is the game worth the candle? If the visit of the Viceroy to Calcutta did not evoke popular enthusiasm, neither His Excellency nor the people are responsible for it. The police precautions adopted to guard the person of the Viceroy were of an unprecedented character. We wonder that His Excellency, who loves the people so much, allowed himself to be policed in this elaborate way and hidden from the view of the people, who were so anxious to greet and welcome him. The reply of the Viceroy to the joint-address of the various Indian associations, we are afraid, will disappoint the Indian public so far at least as it relates to the South African Indian question. In His Excellency's opinion, the Commission appointed by the Boer Government is all right and ought to be accepted by the Indians of South Africa. But apparently it did not strike the Viceroy that they could not do so without losing their self-respect and without surrendering themselves unconditionally to those who have a deep prejudice against them. It will also be observed from Reuter's telegram that Mr. Gandhi has telegraphed to Lord Ampthill that the people are so infuriated that 'if an attempt is made to advise the acceptance of the present Commission, they will kill their leaders.' When such is the situation, we submit that the best course for His Excellency was not to commit himself in any way in connection with this matter."

(d)—Education.

MUSALMAN,
26th Dec. 1913.

5. The *Musalman* observes that it has been pointed out more than once that the decision to abolish the posts of the Special Inspecting Officers will prove fatal to the cause of Muhammadan education. The thinking and educated section of the community has rightly been alarmed at the step taken by Government, though the latter could find it easy to deny any knowledge of such alarm. It seems that nothing short of mass meetings vehemently protesting against its action would enable Government to gauge the intensity of the feeling, for the respectful protest of the Moslem Press has so far gone unheeded. It is a foregone conclusion that meetings will certainly be held and protest will pour in if better sense does not yet prevail and the regrettable mistake be not rectified. There is, however, some consolation to learn that the questions relating to the special inspecting system are at present engaging the attention of Government, and, therefore, its decision will be anxiously awaited. Attention has already been drawn to the fact that it is possible for the Inspector of European Schools to deal adequately with the European education in the Presidency, but that the idea of a single man wielding the cumbrous machinery of Muhammadan education is simply preposterous. It is a matter for regret that Government has not yet been able to realize the simple truth. If a special Inspector is necessary for only 63 European schools in the whole of Bengal, it is left to Government to answer how many such officers will be required to control and supervise *thousands* of purely Muhammadan institutions. The arguments for the special supervision of European education apply with equal force to that of Muhammadan education and therefore *adequate* arrangement should be made in this behalf. It would be interesting to know whether Government would not see its way to appoint more inspecting officers of the proper status if European schools in Bengal were to increase in number, say tenfold. The Inspector of European Schools has to deal with only 63 schools. In judging of the *actual charge* of the above officers it should be borne in mind that out of the 63 schools, 16 have been temporarily recognized, whereas, as many as 14 are "incomplete" schools. But in the Burdwan Division alone there are hundreds of Muhammadan schools and, in spite of this, the post of the Special Inspecting Officer has been abolished. To expect the Assistant Director alone to improve Muhammadan education is to expect an impossibility. The beauty of the thing is that the above officer has not even the same status as Mr. Wordsworth, who is also an Assistant Director in the general line, for the latter, it is said, is issuing circulars on the former, who is thus being treated as an officer wholly disassociated with the Director's office, though he has his office there. A more improper arrangement could never have been conceived. The above fact alone will drive home the fact that the status of the Assistant Director for Muhammadan education exactly resembles that of an Inspector of Schools in spite of his high-sounding designation. In fact, it became quite clear from the reply of the Hon'ble Mr. Kerr. The Muhammadans of Bengal have thus been *favoured with* an Inspector for Muhammadan education with far less powers generally given to the officers of that class, and this is chiefly due to their statical attitude. The paper trusts the different *Ajumas* and Associations will give their serious thoughts upon this subject, which vitally affects the well-being of their community throughout the Presidency.

BENGALIEE,
28th Dec. 1913.

6. The *Bengalee* writes:—"The question of the future of the University looms large in the public eye, and those who attended the Convocation anxiously expected some announcement from that exalted official who is at once the Chancellor of the Calcutta University and the head of the Government of India, which would have set all anticipations and apprehensions on that subject at rest. But His Excellency was discreetly silent on that subject. There can be no question that the long period of the Vice-Chancellorship of Sir Ashutosh Mukharji, which is now drawing to an end, has been a period of great activities all along the line. Sir Ashutosh has held that office in addition to performing with exceptional credit the onerous duties of a High

The Special Convocation of the
Calcutta University.

Court Judge with great credit to himself and advantage to his countrymen, and while it may be time that somebody else should take the burden on his shoulders, there can be no justification for converting the office into a paid appointment and conferring it on some member of the Civil Service on the plea of greater administrative ability or on some member of the Education Service on the plea that such a highly paid appointment in connection with education should fittingly be a perquisite of the members of that Service. All are agreed that the beginning has been made towards the advancement of higher culture among the highly intellectual race that inhabits the delta of Lower Bengal and the members of which have already achieved such considerable success in the various liberal professions in all parts of the Indian continent. But as the learned Vice-Chancellor aptly expressed the aspirations of his educated countrymen, on whose behalf and in whose name he spoke, the beginning only has been made under favourable auspices, but the main part of the work remains to be accomplished, and to that end the co-operation of the Government would be absolutely indispensable. In saying this the Vice-Chancellor explained that he had in view not only financial assistance, though that was no doubt the most urgent and patent want of the moment, but also that effective co-operation which springs from a spontaneous sympathy with, and full-hearted approval of, aims and ideals. Co-operation of that kind was needed for the direct furtherance of the undertaking which was to promote higher intellectual culture and the love of learning and research. While the Indian Universities during their short existence of half-a-century or so have been justly complimented on having turned out so many men who have been the ornaments of the different professions in all parts of India, they are justly reproached with having as yet produced but few original thinkers and fewer men who have devoted their lives and consecrated their energies to the cause of learning and research. It is by a course of post-graduate studies under the best living thinkers and workers in particular fields, aided by munificent endowments in the cause of research, that this reproach can be wiped off within a measurable distance of time, and no one has done more than the learned Vice-Chancellor to hasten the advent of such a day. But for the proper progress of this work the Government, while placing adequate resources at the disposal of the University, should also give such a learned body as the Senate of the premier University of India a free hand in the matter and have above all a confidence in their judgment and methods of work. Recent events to which we need not allude here rendered the renewal of faith in the Senate of the Calcutta University absolutely necessary on the part of the head of the Government, and we regret to say that His Excellency's pronouncement on this head is so colourless and frigid as to be hardly encouraging. His Excellency's reply plainly foreshadows that the proposals of the University are liable to be materially recast and modified by His Excellency's advisers in the Education Department and produce in some instance such unsatisfactory measures as the cancellation of the appointment of the three University lecturers. We have complete faith in His Excellency's broad and liberal sympathies and his statesmanlike grasp of affairs, but sometimes his advisers, with their pretensions of local knowledge, prove too much for him, and the result which is sprung upon the public is keenly disappointing. Under the circumstances, no greater mistake could be made than the appointment of a paid Vice-Chancellor who would look at all things from the official standpoint alone, which, as past experience tells us, is often a very different one from that of the children of the soil interested in the educational progress of this country."

7. The *Bengalee* writes:—"When Lord Hardinge speaks of the students

his heart at once leaps forth into his mouth. His utterances in connection with the students are marked by a depth and sincerity of feeling which remove them from expressions of mere conventional courtesy. His Excellency seldom misses any opportunity to pour out his genuine kindness of sentiment towards the students. In dealing with them he prefers direct intercourse, a heart-to-heart message, a first-hand procedure, and does not allow the superiority of his position to interfere with any straight communication with his prime favourites. His Excellency, as he himself said in his Council speech of last September, has seen the students with his own eyes in the different parts of India as also

BENGALURU,
30th Dec. 1913.

conversed with them. And as the latest indication of the sacredness of his feelings towards the student he has replied to the address of the junior members of the Calcutta University Institute in an autograph letter. Such systematic departure from frigidity and formality bespeaks a natural goodness of heart, the special charm of which is simplicity and directness."

(g)—*Railways and Communications, including Canals and Irrigation.*

BENGALIE,
1st Jan. 1914.

8. The *Bengalee* remarks that the expression "Female carriage" comes to be a misnomer if males are allowed into it. And yet, as a District Court pleader reports, two European soldiers smelling of liquor were found seated in the female inter-carriage in a train on the Eastern Bengal State Railway on the 26th December last. The pleader's daughter happened to be in that carriage, and alarmed at the presence of soldiers in it, she brought the matter to the notice of her father, who pressed them hard to get down, but only to elicit the reply that they would not do so even if the alarm bell was pulled. He was then compelled to take steps to remove his daughter to his own compartment. The alarm bell was pulled by a fellow-passenger and the train stopped. But the guard, when informed of the matter, treated it as of no consequence and disapproved of the pleader's action. When told that the incident would be reported to the Railway authorities, the guard went so far as to say that if a male passenger simply entered the female carriage and took his seat along with the female passengers he did not commit any offence and that the offence began only when he molested them. The paper does not know if the Railway authorities also take this view of the matter. To the Indian public, at any rate, it is a dangerous dictum. Rather do away with the female carriage than put it under the charge of a guard who has such curious notions of its use and sanctity. The paper's correspondent has been at the pains to give all the details of the incident to facilitate enquiry. Searching enquiry should be instituted and authoritative instructions issued as to the use of female carriages to prevent a recurrence of such things.

(h)—*General.*

HERALD,
25th Dec. 1913.

9. The *Herald* observes that as a result of the territorial changes in 1911 and the extinction of the East Bengal and Assam Government, the Central Jail Press of Dacca which used do the printing of that Government will shortly be removed to Gaya, and notices have recently been served upon the staff of this press that their services will not be required after March. The officers, who will thus be discharged, will be about twenty or twenty-two in number, and include the clerks as well as the men of the technical department. The paper hears that as many as six of these officers have more than twenty years' service behind them, six have served the Government for more than five years, and the majority of the remaining have served for three or four years. Not long ago enquiries were made by the authorities as to whether the officers referred to above were willing to go to Gaya, and on their agreeing to do so, hopes were expressed that they would be taken there. But while they were counting on these enquiries and building hopes on them, an order has suddenly emanated from the heights of Olympus that they are no longer required like a veritable bolt from the blue that has taken them by surprise. It should be remembered in this connection that the press is not to be closed, but is only to be removed to the province of Bihar and Orissa. For aught the journal knows, the Government of that province knows no charm which will enable it to conduct a huge press without clerks and without men for technical work. If men must be required, why not take these poor people who are already in the service? In view of this, the injustice of discharging these people is so palpable that it need hardly be dwelt on at any length. This action of the authorities, unjust and unnecessary as it is, has not even the excuse, so far as it knows, of being supported by a precedent. When the Secretariat Press was removed to the new

province, the whole staff, consisting of men both permanent and temporary, were taken along with it. It is difficult to understand why a similar arrangement was not adopted in this case also. The paper begs to draw the attention of the Bengal Government as well as the Government of India to the hard lot of these unfortunate officers, whose future is threatened with sure ruin, and hopes that they will either induce the Government of Bihar and Orissa to take these men in the service of that province, or provide them with suitable employment in this province.

10. The *Mussalman* remarks that it appears from the *Calcutta Gazette* of the 3rd December that of the 20 appointments made to the Provincial Executive Service in Bengal, only five have been allotted to the Muhammadans.

Muhammadans and the Provincial Executive Service.

Thirteen of the appointments are direct, six are promotions from the Subordinate Executive Service, and one from Income-tax assessorship. It is to be noted that none of the Muhammadan Sub-Deputy Collectors have got any of the promotions, although there are well-qualified Muhammadan officers with brilliant records both in the Settlement and other departments. Of the 13 direct appointments, only 5 have been given to the Muhammadans. This in itself is insufficient in a Presidency where the Muhammadans form over half the number of population and where qualified Muhammadan candidates are not at all wanting. How much more insufficient it is would appear to one when he takes into consideration that out of a total of 20 the Muhammadans have got five only. This is favouritism indeed! Of the 8 appointments of Sub-Deputy Collectors, only 1 has been given to a Muhammadan. No Muhammadan Kanungo of the Settlement Department has got any promotion to Sub-Deputy Collectorship. For the last three or four years the paper says it has been showing how the claims of the Muhammadans in the matter of these appointments are being overlooked. Even in the now defunct province of Eastern Bengal and Assam, where it was believed in some quarters the Muhammadans used to have a preferential treatment at the hands of the Government, their claims to these appointments were systematically neglected. It would be a great pity if the Government of Bengal, with a Governor like Lord Carmichael at its head, yet fails to do equal justice to all the communities. The Muhammadans of the Presidency Division have a special grievance in this connection. The claims of the districts of the 24 Parganas, Jessore, Khulna, Nadia and Murshidabad are being neglected, Calcutta and its suburbs being included in the Division. It often happens that recruitments to the Provincial Executive Service for appointments meant for the Presidency Division are almost exclusively made from Calcutta and its suburbs, where people from all parts of the country reside and are domiciled, and thus the *bona fide* inhabitants of the five districts are excluded. Nobody has any grievance against the people of Calcutta and its suburbs. Their claims too must be recognized. What is necessary is that Calcutta ought to be treated as a separate unit, or that the Presidency Division, including Calcutta, should have as its share more appointments than what is allotted to each of the other divisions. This is only fair and just, and the paper regrets that Government has overlooked this so long.

11. Two deputations, writes the *Bengalee*, waited upon His Excellency, one consisting of members of the various Associations representing Indian interests and the other a deputation of the Temperance Association.

The Viceroy's reply to the deputations

The address of the former deputation was one purely of welcome as His Excellency the Viceroy recognized, but His Excellency took advantage of the opportunity to make one or two important pronouncements. It is quite clear that Lord Hardinge does not mean to resign before the expiry of the term of his office. The announcement which appeared in some of the Anglo-Indian papers regarding his impending retirement is believed by the *Bengalee* to be an illustration of the wish being the father to the thought, and the journal is glad that the delusion of some of His Excellency's Anglo-Indian critics has been dispelled. With reference to the South African question, His Excellency is of opinion that the Indian settlers should not boycott the Commission, but should give their evidence and await the result. This advice, coming from so true and trusted a friend of India, who has given practical proof of his true sympathy with the passive resisters, deserves the most

MUSALMAN,
26th Dec. 1912.

BENGALIAN,
27th Dec. 1912.

weighty consideration, and the journal feels inclined to recommend its adoption. But of course Mr. Gandhi and his friends who are on the spot are the best judges. Local Indian feeling seems to be very bitter, for, says Mr. Gandhi, the leaders would incur the risk of being killed if they did not repudiate the Commission and insist on the continuance of the passive resistance. The Viceroy, in concluding his reply, said that he was glad to receive such an address from the representatives of the various Indian communities and that he would lay down the reins of Government with satisfaction, if at the termination of his office they would continue to feel the same sentiments towards him which had inspired the address. Truly the noblest reward of a ruler, next to the approbation of his own conscience, is the applause of those over whom he is placed in authority.

TELEGRAPH,
27th Dec. 1913.

12. The *Telegraph* observes that the *Englishman* in a article revived the rumour of a return to Calcutta of the Government of India. It even went so far as to suggest that during the present visit of His Excellency the Viceroy to the dethroned capital, an announcement to this effect might be expected. Though this has not been realized, yet it does not appear to be altogether beyond the range of practical politics that Calcutta would once more become the seat of the Supreme Government, at least of a goodly portion of it. The fact is, it is quite likely that the dual offices of Viceroy and Governor-General would be separated, and that while a member of the Royal Family would hold court at Delhi for four months during the winter with Simla as the head-quarters for the remaining eight months, the real work of administration would be carried on as heretofore from Calcutta by a Governor-General. Surely a better arrangement could not possibly be conceived. The removal, evidently, was done in a hurry, and zeal and sentiment overrode practical considerations such as those of cost, convenience and the like. The enormous and prohibitive cost of building a new capital to be worthy of the position, the time that must be taken in the building, the prestige that must be a phase of the capital, the sanitary condition that must be an attendant of the scheme, are all factors which were not adequately considered. Try as Government might, Delhi with its proverbially poor health, with the relics of its past glory, would never be able to compete with Calcutta for many decades. The way the construction work is being proceeded with, the many inconveniences that are being felt, lend some colour to the rumour of the return. And half of the present unrest would vanish if it came true. The persistent rumours of Lord Hardinge's return to England appear to have further bearing on the question.

AMRITA BAZAR
PATRIKA,
2nd Jan. 1914.

13. The *Amrita Bazar Patrika* writes:—"Why did the Viceroy come to Calcutta? No one knows anything about it; neither is it clear from His Excellency's public utterances. Was it a mere pleasure trip? That can hardly be; for Lord Hardinge is not the individual to indulge in the luxury of purposeless travels, involving as they do, considerable trouble and cost. He must have had some definite object in view for the visit, though that is a secret which will perhaps never be disclosed to the world. We may only guess. Is it possible that Lord Hardinge came to discountenance the Anglo-Indian community by declaring in their midst most emphatically that he was not going to resign his Viceroyalty before the expiry of the term of his office? For it is a notorious fact that there is not much love lost between them and His Excellency. Of course such a thought probably never entered His Lordship's mind, yet his announcement that he would stick to his post for two years more has evidently been received with much ill-humour by the organs of that community. If the object of the Viceroy's visit was to conciliate the people of Bengal, both Indian and European, for the alleged ill-treatment they had received from His Excellency's Government, his efforts in this direction, we regret, have not been attended with success. Lord Hardinge took a good deal of care in his reply to the address of the Corporation to convince the Anglo-Indian merchants and traders, who are the real leaders of their community, that they had no reason to complain of the neglect of the Supreme Government in matters in which they were interested. But they remain as unconvinced as before, and showed their petulance by giving His Excellency no public reception at all. This is the second time that an Indian Viceroy

has been treated in this fashion by the European community in Calcutta, though, of course, their treatment of the other Viceroy, Lord Ripon, was far worse. The visit has caused deep disappointment to the children of the soil also. They expected some compensation for the immense wrong entailed on them by the re-partition of Bengal and the transfer of the Capital. But none has been vouchsafed or promised to them. As we pointed out the other day, owing to the changes in connection with the redistribution of territories, Bengal has lost many millions of Bengali-speaking people who would have been a tower of strength to her if allowed to remain under her Presidency Government. They have been on their part also bitterly complaining in vain to be restored to their mother-province. The magnitude of this loss in population is incalculable; but the Viceroy unfortunately was not able to realize it. As regards the dethronement of Calcutta from its imperial position, the Government of India recognized this gross injustice and promised to compensate it by conferring a substantial measure of self-government on Bengal. It was fondly hoped that, when the Viceroy would be in Calcutta he would not only make the people feel that he sympathised with their sorrows but would do something to give effect to that promise; but he has left them exactly in the same position that they had been occupying before he came down. In several other respects also the visit has been a disappointment all along the line. The Viceroy arrived in Calcutta at a time when he had rendered himself immensely popular by his warm support of the cause of the Indians in South Africa. Naturally the people were most anxious to give him an ovation. But thanks to the over-real and over-caution of the police and the Criminal Intelligence Department, His Excellency was not allowed to be seen in the flesh even from a distance of half a mile. Whenever any attempt was made by crowds of spectators to have a look at his face, they were driven away by the police baton and the mounted police. Nobody denies the necessity of protecting the person of the august visitor. All the same, it is a sad thing after all that a popular English Viceroy was converted into a Russian Czar and kept concealed from the gaze of the public who came to welcome him by a display of military and police vigilance. Needless to say that no one felt this awkward position more keenly than Lord Hardinge himself. If he had had his own way he would no doubt have thrown away all official restraint and mixed freely with the crowd, but evidently he was quite helpless in the matter when the Criminal Intelligence Department held out the threat that they must not be held responsible for his life if he would not allow them to be his guide, friend and philosopher in this matter. By the way, is His Excellency aware how hundreds, perhaps thousands, of chaukidars and constables and many Police Inspectors and Sub-Inspectors had to guard the railway line from Howrah to Madhupur on his way back to Delhi? Many of them had not a wink of sleep the whole of the night and shivered in this bitter cold like ague-stricken patients. Needless to say that His Excellency, tender-hearted as he is, would have never permitted such human misery if he had the slightest knowledge of it. In one of his speeches, Lord Hardinge said that he loved the people of Bengal. It goes without saying that His Excellency was quite sincere in this declaration. We regret, however, that he did not see his way to refer to any important question of Bengal and say a few kind words to her people in that connection. They would have been grateful if His Excellency had expressed sympathy for them, say, in the matter of malaria, which is sitting like a dread nightmare on them, and held out some hopes of their deliverance from this terrible scourge. They would have also very much appreciated his kindness if he had spoken a few encouraging words to our young men who made such noble sacrifices and did such signal service to the Government by helping the flood stricken people of the Burdwan Division and saving thousands of them from death at the risk of their own lives."

14. The *Bengalee* writes:—"We have read the Honours' List with mixed feelings—a feeling of approval mingled with disappointment. We offer our congratulations to

The New Year's Honours' List. the Hon'ble Sir Syed Ali Imam on his being made a K.C.S.I. In the natural course of things as a member of the Viceroy's Executive Council the honour would have been conferred on him. That he should have earned it nearly two years before the expiry of his term of office means the high appreciation

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of his services by the Government. It is impossible to say what those services are, as the proceedings of the Executive Council never see the light of day. But the public may indulge in their own speculation, and they sometimes hit off the mark. It may safely be asserted that Sir Ali Imam had some hand in the decision of the Cawnpore Mosque affair. If we are right in this surmise, we may say that the distinction is well earned. Reading over the list of Knights we find a notable omission. Everybody in Bengal had expected that Dr. Rash Bihari Ghosh would receive a knighthood after his munificent gift of 10 lakhs of rupees to the University. There was precedent in favour of it, i.e., that of Sir Tarak Nath Palit. Indeed, Dr. Rash Bihari Ghosh ought to have been knighted long ago. The public will not forget the great service he rendered to Government and the cause of civil justice in helping to amend the Civil Procedure Code. As a member of the Select Committee he gave up his profession for more than a couple of months and worked hard at Simla, and if the Code to-day gives so much satisfaction, it is largely due to the labours of Dr. Rash Bihari Ghosh. Possibly to him it is perfectly immaterial whether he receives any recognition from the Government or not. He has served his country and has won the approbation of his conscience and the gratitude of his countrymen; and these constitute the highest rewards of public life. But the omission is a slur which the community deeply feels and it is our duty to give expression to it. While Dr. Rash Bihari Ghosh has not been knighted the distinction has been conferred on Mr. Garth—late a Barrister of Calcutta. We should like to know the particular service which the honour is meant to commemorate. But we find the significant fact that both the *Englishman* and the *Statesman* refer to Mr. Garth's successful conduct of the Midnapore case on behalf of Government for which, we believe, he was very handsomely paid. That he has been honoured for this particular service is further borne out by the fact that Mr. Macpherson, who submitted a confidential report about the Midnapore case, has also received a knighthood, and the *Englishman* refers to it in noticing the honour conferred upon Mr. Macpherson. We are glad to find that our friend the Hon'ble Dr. Debi Prasad Sarvadikary has been made a C.I.E. We desire to congratulate him on the distinction, and we hope that he may live long to enjoy it and attain further honours. We are curious to know why the title of Dewan Bahadur has been conferred on Mr. Hari Nath Ray, late Judge of the Calcutta High Court. This is a new title for Bengal. It has an executive odour about it. But by a curious irony of fate the first recipient of the title in Bengal is a gentleman who has passed the whole of his lifetime in the judicial service. There was a rumour that Dr. J. C. Basu would be knighted this time, but we presume his fiercely independent evidence before the Public Services Commission stood in the way and he remains the simple C.I.E. that he was before. We are glad that Mr. R. N. Mudholkar has been made a C.I.E. He has been all through life one of the truest and staunchest friends of the people."

VI.—MISCELLANEOUS.

MUSALMAN,
26th Dec. 1917.

15. The *Mussalman* remarks that a question has arisen as to whether the London Moslem League should be a body subordinate to the All-India Moslem League or altogether independent of it. In the paper's opinion this question should not have arisen at all. It ought to have been patent to all concerned that the policy which the Muhammadans of India should follow should be formulated in India by the members of the All-India Moslem League, which is the only representative body possessed by its co-religionists in this country. The London League, if it is to further the interests of the Mussalmans of India, must adopt the policy enunciated by the All-India Moslem League and must act in co-operation with the latter, as it has been apparently doing since its inception. The journal does not say that the All-India Moslem League should interfere with the actions of the London League every now and then and thus divest it of any sort of independence. The London League should be allowed to enjoy a kind of independence something like the provincial autonomy which the people of this country are now demanding from the Government of India,

but the general principles and policy of the London League must be in conformity with those of the All-India Moslem League and the name which it should bear should be "London branch of the All-India Moslem League." If the London League does not accept these conditions, it cannot then be a body representative of the Indian Muhammadans and cannot therefore claim any support, pecuniary or otherwise, from the parent body or from this country.

16. The *Bengalee* is glad to notice that the preparations for the East

Manceuvres in East Bengal.

Bengal manceuvres are no longer a matter of popular uneasiness and apprehension. The Commanding Officers of the different regiments, far from doing anything to inspire dread in the public mind, are bidding for the sympathy and support of the people. At Jamalpur the officers of the King's Own invited the gentry to attend the band. Manliness goes hand in hand with a scrupulous regard for the honour and safety of others. And now that the soldiers are behaving themselves they look like real friends and protectors of the people. The journal hopes it has heard the last of military waywardness in East Bengal.

17. The *Amrita Bazar Patrika* remarks that the Karachi Congress will be

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conspicuous for the absence of such old *mamuli* Congress leaders as Sir Pherozesha Mehta, Messrs. Surendra Nath Banarji, Gokhale, Malavya, etc. That it has not created much enthusiasm in Bengal is apparent from the fact that, except Babu Bhupendra Nath Basu, no other notable man from this province has cared to attend it. Beyond the fact that a larger number of Muhammadans than usual joined it and that the discussion of the South African crisis naturally elicited much enthusiasm, there was nothing to distinguish it from the stereotyped, lifeless nature of the proceedings that have been characterising the Conventionist Congress. The Congress will, in fact, be regarded as a sectional organization so long as the split is not made up between the Conventionalists and non-Conventionalists.

18. The *Amrita Bazar Patrika* writes that the most pleasant feature of the

Ibid.

Karachi Congress was the attempt to bring about a Hindu-Mussalman political combination on a sound basis for the regeneration of India. The President, the Hon'ble Nawab Syed Muhammad, being a Muhammadan, his utterances in this respect are of special value. He pointed out that in one important matter the Hindu and Mussalman leaders are now at one. When the former demanded years ago a Colonial form of government in India as its ultimate goal, the latter did not respond, but kept themselves aloof. Last year, however, the Moslem League passed a resolution practically asking for the same thing though in a different form. It substituted the words "a system of self-government suitable to India in the place of "a Colonial form of government." But, as Nawab Syed Muhammad justly remarks, "in my opinion both the ideals are identical and I do not find any substantial difference in them, but only a difference of language." The two great Indian communities thus stand on the same common platform as regards their political ideal, and what is now needed is a harmonious co-operation for their mutual progress and development. Now since the inauguration of the National Congress in the middle of the eighties of the last century, the Hindu leaders have done their best to persuade their Mussalman brethren to co-operate with them, but in vain. This was mainly due to the anti-Hindu attitude of two influential Muhammadan leaders, Sir Syed Ahmed and Mr. Amir Ali. But thanks to the patriotism and sagacity of a number of highly educated young Muhammadans, all this has now disappeared. The Lucknow session of the "All-India Moslem League" last year placed on record "its firm belief that the future development and progress of the people of India depend on the harmonious working and co-operation of the various communities." It is a happy sign that the two communities have at last been able to secure a common ideal for themselves. But still much remains to be done. Indeed, it is very much wished that the President had devoted more space to this question and discussed the various difficulties that stand in the way of a Hindu-Mussalman *rapprochement*. It is quite easy for Hindu and Mussalman leaders to talk in a liberal spirit when they assemble in public meetings, but that does not mean anything so long as practical measures are not taken for the removal of the root causes of their difference. Nawab Syed Muhammad might have done a signal service to the country by pointing out these plague-spots and suggesting their remedies. It is very well known what these plague-spots are. One of them relates to the employment of Indians in the public service. Why should a

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Hindu grumble when a deserving Muhammadan gets an appointment under the State and *vice versa*? So what the Hindu and Mussalman leaders should do is to try to eradicate this feeling of jealousy and heart burning from among their respective communities. Let Hindus and Mussalmans rejoice equally when an Indian of real merit, be he a Hindu or a Mussalman, is employed by the Government. And the paper does not see why they should not sink their respective communal bitterness in a matter like this when a worthy Mussalman will serve the interests of their common country better than an unworthy Hindu and *vice versa*. Another bone of contention is representation in the Legislative Councils. In this matter the Hindus have a just grievance against the Mussalmans, and this is admitted by several liberal-minded Muhammadan leaders among whom, it is believed, the President of the Karachi Congress is one. As a matter of fact, but for this communal representation the gulf between the two communities would not have been so widened. For the development and progress of self-government in India they must have only the best men in the Legislative Councils, irrespective of their caste or creed. But special electorates enable many mediocres to elbow their way up into them. So communal representation is an undoubted evil. And it is proposed to extend this principle even to Municipalities and District and Local Boards, which, needless to say, will still more embitter Hindu feelings. Now here is an evil which ought to be and can be removed by Mussalman leaders if a great Indian nation is to be built. If the special electorates are abolished, the chances are that several Muhammadan gentlemen of light and leading may not enter the Councils, the number of Hindu electors in the majority of the provinces being larger than the Mussalman. What the Hindus, therefore, should do to remove this disability is to make it a point to elect a number of capable Mussalmans when they fail to get in. That the Hindus can show such fairness has been exemplified on several occasions. Nawab Syed Muhammad himself was twice or three times elected as Member of the Supreme Council by the Hindu members of the Madras Legislative Council. Other Muhammadan members in Bengal and Bombay were also elected by Hindus. Lastly, the Muhammadan leaders should adopt effective steps in connection with the slaughter of kine during the *Bakr Id* which is such a source of deep irritation and resentment to the Hindu community. The journal thinks this delicate question can be easily settled if both parties approach it in a reasonable and friendly spirit. It was the Amir Habibulla of Kabul who insisted that cows should not be sacrificed in Hindu India when goats and sheep could very well serve the purpose of *Kurbani*. But it is not necessary to observe this rule everywhere. Sir James La Touche as Lieutenant-Governor of the United Provinces issued a circular to the effect that where Hindus and Mussalmans live as neighbours, goats, sheep and buffaloes, and not cows, should be killed. This means that in villages or portions of towns which are wholly or almost wholly inhabited by Muhammadans the sacrifice of cows may be allowed, but it should be prevented in places where Hindus and Mussalmans live promiscuously together. At any event this source of dissension must also be removed, and when all this has been done the real *rapprochement* of the two communities will have been established on a firm basis, and the stumbling-blocks in the way of fusing them into one great Indian nationality effectively removed.

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1st Jan. 1914.

19. The *Bengalee* observes that at the meeting of the Council of the All-India Moslem League presided over by His Highness the Aga Khan it was finally decided to

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adopt the ideal of self-government for the League. It was apprehended that the question of ideal would prove a veritable bone of contention and array the old leaders against young Islam. But the prophets of evil are disappointed at the result. Except the one solitary exception of Nawab Fate Ali, the Council in a body decided that they could not go back upon last year's resolutions and declared for self-government. The whole Moslem community, old and young, is now committed to the ideal of self-government. It is the ideal that gives the right direction to national activities. It is the ideal that inspires enthusiasm, stimulates sacrifice, and calls for discipline. Now that the paper's Muhammadan fellow-subjects have made up their mind to an ideal they will forge ahead. At a meeting of the Subjects Committee the draft resolutions to be placed before the League were considered and one relating to the Press Act formed the subject of a prolonged and animated discussion. There was a clear demand for a resolution asking for the repeal of the Act. But as His Highness

the Aga Khan thought that the resolution would in that case remain a mere pious wish, he suggested an amendment recommending the alteration of the Act in view of the judgment of Sir Lawrence Jenkins. The Press Act hangs as a sword of Damocles over the heads of Indian publicists, and if its repeal is impossible it should at least be so modified as to meet the criticism of the High Court.

20. The *Amrita Basar Patrika* remarks that the Agra Moslem League has lost a golden opportunity of effecting a complete Hindu-Moslem rapprochement by giving up the

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impolitic and unpatriotic demand for separate communal representation. As the telegraphic report of its proceedings, published in these columns yesterday, showed, the League has, after an animated discussion, stuck to its old resolution in favour of separate electorates by a majority of 89 to 40 votes. And this in spite of the fact that the Hindus had, in deference to the feelings of their Moslem brethren, dropped their resolution opposing communal representation. The paper is almost sure the League would have shown a more sensible attitude but for the unhappy expression of opinion on this point to which, as already commented on by us, the President, Sir Ibrahim Rahimutulla, had committed himself in his Presidential speech. It regrets to note in this connection that the *Bengalee* has given its whole-hearted support to this speech which, in spite of all the good things it said, sounded such a prominent note on the mischievous separatism cult. And yet the *Bengalee* has had no hesitation in declaring that the Congress proceedings at Karachi and the Moslem League proceedings at Agra were uniformly wise and patriotic in tone. But let a Moslem gentleman himself say if there was any difference in the tone and temper of these two assemblies. The paper wonders if Babu Surendra Nath Banarji's medical adviser has prohibited him from even reading the newspaper reports of the proceedings of the Karachi Congress. In that case we are really anxious for his health. But the sorrow and disappointment the journal feels at the passing of this resolution are to a certain extent compensated by the sensible and conciliatory attitude maintained by such prominent members of the League as His Highness the Aga Khan, Messrs. Mahomed Ali, Jinnah and Mahzrul Haq. Be it said to their honour that they fought hard against a dead-weight of reactionary prejudice with a courage and cool-headedness which do them infinite credit. Mr. Mahzrul Haq, indeed, went further than the compromise,—postponement of the consideration of the resolution for a year,—proposed by Mr. Jinnah, and emphatically reiterated his view that "separate representation was harmful to the interests of the Muhammadans." It is hoped that leaders of such genuine patriotism and splendid moral force as His Highness the Aga Khan, Messrs. Mahomed Ali and Mahzrul Haq, will convert, in course of time, the minority now behind their back into a majority. In the meantime, all dreamers of a united India must possess their souls in patience. In order to show how really harmful this demand for separate representation is to the cause of the country, the paper presents its misguided Moslem brethren with what ought to be held as a complete and convincing proof in such cases. This prospect of a thoroughly united India, with no wedge of separate communal representation dividing its two principal communities, is already causing uneasiness among the enemies of India. They are already trying their utmost to use the short-sightedness of the champions of separatism as a lever for perpetuating this cleavage, as will be evident from the perusal of a recent article of the *Englishman*. Now, would the *Englishman* have betrayed so much nervousness and set about fanning so desperately the dying embers of racial bitterness amongst these two great communities if he had not been convinced that in the perpetuation of this demand for separate Muhammadan representation lay the only hope of himself and others of his ilk? The journal earnestly implores its Moslem friends to peruse the article and to judge for themselves whether it is patriotic or honourable for them to be pliable instruments in the hands of India's enemies for the fulfilment of their sinister purposes.

L. N. BIRD,

Special Assistant.

11, CAMAC STREET,
CALCUTTA,

The 3rd January 1914.

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